

THE BOY PROBLEM
A STUDY IN SOCIAL PEDAGOGY

WILLIAM BYRON FORBUSH

INTRODUCTION BY
G. STANLEY HALL

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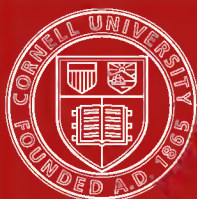
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THE
BOY PROBLEM

A Study in Social Pedagogy

BY

WILLIAM BYRON FORBUSH

WITH AN INTRODUCTION BY G. STANLEY HALL

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BY WILLIAM BYRON FORBUSH

INTRODUCTION

The author, who is both a clergyman and a Doctor of Philosophy, has been among boys and done work with them that I consider hardly less than epoch-making in significance. Dr. Forbush understands the natural boy and how to approach and handle him, and has also put himself abreast of the new psycho-genetic and pedagogical literature.

The great fact of adolescence with all its multifarious phenomena and its stages of transformation might almost be called nature's regeneration. For a few years before this, boys live with their mates and adjust themselves as best they may to the will and way of the adult Olympians about them in the persons of teachers and parents, whose lives and ideals seem strange and alien to them. But when the ephebic reconstruction begins, one of its most radical changes consists in opening the soul to influences that come to it from riper years. Instead of a horizontal expansion of interests in boy life, the soul now reaches upward and is intensely sensitive to what the coming years are to bring; so that this age is the golden period of adult influence, provided it is wise enough not to offend.

For one, I am profoundly convinced that a new day is dawning in the work of the Church for the young; that we must pause, reconsider, and take our

bearings anew; that there is a light about to break forth from genetic psychology and pedagogy that will show things in new relations and will convict some of our best ways and means in the past of error and bring a wealth of new suggestions. The Church, the Sunday-school, teachers, and those who labor for the neglected classes are now coming to see that they must study and understand better those for whom they work; and that everything must be adjusted to their nature and needs. I welcome, therefore, this little study, render thanks to the author that he has presented here in meaty and compact form what many would have expanded, and am glad of an opportunity to heartily commend it to all lovers of boys.

G. STANLEY HALL.

CLARK UNIVERSITY,
Worcester, Mass., Nov. 1, 1900.

PREFACE

There is a time when a boy emerges from the narrow bounds of a dependent self-life and from the limits of the school and the home, and seeks the larger social world of the street and the "gang." The instinct is legitimate and masterful and full of possibilities of danger or help. Its recognition is recent and literature upon it is slight. It constitutes the most pressing problem of adolescence.

The solution of the problem may be sought from three sources: from a study of boy life, from a study of the ways in which children spontaneously organize socially, and from a study of the ways adults organize for the benefit of boys. Such studies are the contents of the first four chapters. Following these are some conclusions and suggestions.

The matter of the training of the individual boy in the home and the school is aside from the purpose of this inquiry, whose aim is to discuss the boy as dealt with in his social relations in the institutions of the community and the Church. To the science of this sort of education I have given the name social pedagogy.

The importance of these modest and hitherto unclassified instrumentalities has seemed so great to those engaged in this work that a general fellowship of workers with boys, to which has been given the

suggestive name, "The Men of Tomorrow," was formed in 1895 for the single purpose of studying boys and their needs, and of becoming a bureau of information upon the subject. This alliance has, through its conferences and by means of the monographs which it has published, quietly done much to stimulate interest in the movement for boys. To the men and women in the alliance, of which the author is president, acknowledgment must be made for their contributions of information and help without which this study would have been impossible, and to them he dedicates the results.

The author welcomes letters of inquiry and criticism. The membership and facilities of "The Men of Tomorrow" are also open to all who desire to institute or improve instrumentalities for work with boys.

Special thanks are here rendered to Drs. G. Stanley Hall and Graham Taylor for permission to reprint portions of this book which have appeared in the *Pedagogical Seminary* and *The Commons*.

WILLIAM BRON FORBUSH.

Winthrop Church, Boston.

NOTE TO THE THIRD EDITION

The author has taken advantage of the call for another edition, to go over his material again carefully, and has made about two hundred changes and additions. The sections on the Sunday-school and Decision Day, and the Bibliography have been entirely rewritten.

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I

BOY-LIFE

The boy becomes a social being by development. It seems necessary to gather and summarize the results of child-study, now rapidly becoming familiar yet still inaccessible to many, which show how that development is made.

The birth of a boy is not his beginning. The prenatal child passes up through every grade of animal life from the simplest and lowest to the highest and most complex. Over one hundred and forty useless organs appear, grow and are done away, like leaves upon this tree of life, in this miracle of child-evolution. After birth this "candidate for humanity" continues this evolution, this "climbing up his ancestral tree," in which he has already repeated the history of the animal world, by repeating the history of his own race-life from savagery unto civilization. "The child," says Chamberlain, "is father of the man, and brother of the race."

The period of a boy's life is roughly divided as follows: *infancy*, from birth to about six; *childhood*, from six to twelve; *adolescence* from about twelve to manhood.

It is not until about six that, with the rise and sensitization of memory, the continent of child-life appears above the sea to vision. Those years of moulding

and upheaval which we do not remember as to ourselves and of which it is impossible to secure verbal testimony, though silent, are not unimportant. Physically, infancy is characterized by the most restless activity. "The period of greatest physical activity in a man's life ends at about six." The infant is like the wild creatures of the wood, and it is as cruel to confine the physical activities of young children in the nursery, the kindergarten and the school as those of squirrels and swallows. Mentally, the infant boy appears to consist mostly of a bundle of instincts. Of these the simpler ones of grasping, locomotion, curiosity, etc., are means of self-education, but the most marked is imitation. "These instincts are implanted for the sake of giving rise to habits. This purpose accomplished, the instincts, as such, fade away."

Childhood is marked by less violent but more self-directed physical activity; in its earlier part by frequent contests with the contagious diseases, and a struggle for constitutional vitality (with a peculiarly sickly year at about eight); the development of the higher instincts rather than those of a merely animal quality; and the emergence of the memory, the emotions, the imagination and the self-consciousness. This period is a continuation of the first rather than the introduction to the third. These first two form that age of immaturity and dependence, longer than that granted to any other of the animal order, given to childhood for its protection and preparation in the home and the school for the larger tasks of social and independent manhood.

The instinct which is most prominent in this period is the play-instinct. It is both expression and means of education. It expresses the awakening instincts, and so teaches us what the child's nature is. It is the natural way by which the child finds out things. The child's manner of play at different ages is distinctive. Mr. Joseph Lee classifies the child in play as in order, in the dramatic, the self-assertive and the loyalty periods.

The infant plays alone, by creeping, shaking, fondling, etc., developing the simpler instincts through curiosity and experiment. The boy-child begins to imagine and to personify in his games, and wishes often to play with others. But that this social instinct is as yet incomplete is shown by the fact that in games it is each one for himself; the team-work so admirable among young men is entirely lacking, and even in playing team-games each player seeks his own glory and repeatedly sacrifices the welfare of the team to himself. To take advantage of this play-instinct, which enfolds in itself so many other instincts, is the newest problem in education.

During these two periods the boy has been changing from a bundle of instincts to a bundle of habits. The trails are becoming well traveled roads. Boyhood is the time for forming habits, as adolescence is the time for shaping ideals. This is the era for conscience-building, as the later is the era for will-training. Politeness, moral conduct, and even religious observance may now be made so much a matter of course that

they will never seem foreign. The possibilities for wise parenthood to preempt the young soul for goodness are incalculable.

One reason why this is true is because verbal memory is more acute than at any other period. "The best period for learning a foreign language ends before fourteen." This power of absorption forms the characteristic of this second period. Our duty now is to feed the child. The boy can absorb more nutriment and also more information, more helpful or hurtful facts, more proverbs of wisdom, more Scripture and hymns, for future use, than ever again in his life. In this absorptive rather than originaive quality is the strong distinction between this period and that which follows.

The boy of this age is not mere animal. His emotional instincts are growing. And of these love is one of the deepest and one of the first. Although it be true, as Paolo Lombroso says, that "the child tends not to love, but to be loved and exclusively loved," yet his loves mark the brightening dawn of the social and altruistic instincts; and so love for mother, for teacher, for some older friend who is an ideal, love for truth which is so startling in the unperverted child, love for God and good things as He and they are understood—these are all characteristic of the warm-hearted days of boyhood.

Together with the ideas and ideals which the boy absorbs by precept and imitation there begins to appear sometime during this period the sense of per-

sonal responsibility. This manifests itself not in the form of intellectual doubt or deep inquiry but rather in the acknowledgment of being under law. The habits formed in this period are also strongly determinative of the future trend toward righteousness or wrong. Upon the very molecules themselves an implacable and unerasable register is being made.

In summary, we may call this the Old Testament era of the boy's life. The Bible, that marvelous manual of pedagogy, has been thought to reflect in either Testament childhood and adolescence. "The key of the Old Testament," says Sheldon, "is obedience." This we have said is the key to childhood. The law must come before the gospel, the era of nature before the era of grace. Those old heroes were only great big boys, and it is an underlying sympathy with them which explains why boys of this age prefer the Old Testament to the New. There are sound reasons why it should first be taught them.

Especially in religious ideas are boys under twelve much like the ancients. Many times they actually pass through the stages of religion passed through by primitive peoples, namely, nature worship, mythology, fetishistic superstition. The contents of many a boy's mind and pocket reveal a recourse to charms, incantations and anthropomorphisms. At the best the God of one's childhood is but a great man, and it is a solemnizing fact that He often bears the face and nature of the child's own earthly father.

It is of these "young Pretenders," as Sully calls

them, that some to-me-unknown interpreter has thus spoken recently in the *Independent*:

"There was a time when we thought the grasshoppers were old, a time when all our days passed like long, happy years; and the length of one short path that crossed a brook and held somewhere in its course the summit of a hill, was a long journey to take. We were the new heirs of creation then, not yet finished, and taking kindly to our original dust. If our sires were already looking forward to an inheritance beyond the grave, to us more particularly belonged the earth and the fulness thereof. We possessed the land and the sea. We diffused our own radiance, and the very skies were blue for our sake.

"Having no enemies to forgive, our prayers were short; but our faith was expansive. We believed everything and sighed for more. Somewhere in the cool green shadows were good spirits that we never saw, whose influence our little pagan souls confessed. We dealt in miracles and prophecies as sincerely as ever did a Hebrew prophet. A chirruping cricket was the harbinger of fortune; if the leaves of a little whirlwind passed but once around our devoted heads we were invincible, and should a butterfly chance to brush our cheek with its happy wings that was a token of joys to come. All things were to us the signs of blessings.

"Mentally we had the divine impulse. We were not inventive because we were creative. We could have made stars had there been a convenient heaven to

lodge them in. There was gold beneath the green-sward of our hillside; the beads around our necks were strands of pearls. And if we strutted through some meadow, changing the ranks of larkspur to brave knights and the daisies to fair ladies, we ruled our realm with an 'even-handed justice' that might have caused more substantial sovereigns to blush for shame. We never cried for other worlds to conquer, but climbed the intervening fence and extended our creation over our neighbor's meadow. Politically we belonged to every era of civilization, and were barbarians to boot. We were cave-dwellers who stormed sixteenth century castles, Roman centurions setting up modern republics. We were Don Quixotes in valor, martyrs and fanatics in religion. But at heart we were always communists, who understood the common law of possession better than some latter day economists.

"Learning we had not, nor needed; but we did have understanding. We were earth natives, with more than an inkling of what transpires in the mind of an ant, being not far removed from it nor from the stars above our heads. Our inspirations gave us the advantage over facts and made us independent of the 'eternal fitness of things.'

"Morally, we rejoiced in the sense of irresponsibility as the angels do in heaven. We had not congealed into our proportion of virtues and vices. Those fierce dragons, Right and Wrong, who do every man to death soon or late, had not then passed the gates of

our Eden. There was no forbidden fruit, no deeds were evil, and the innocent lies we told were but flights to try the wings of our fancy. Our conscience was mere hearsay, an impartation from our elders. For, while we had in us dim foreshadowings of immortality, we were innocent Pharisees then in ethical matters. All of life was a play, an acting of noble parts; and whether it was the role of pagan king or pious monk, we were equally sincere.

"Sympathy was our chief quality. Of that we had more than of what Elbert Hubbard calls 'poise.' A sparrow lying dead in our path with crumpled wings could bring a gush of tears to eyes that a few years hence were to be dry and hard upon a field where men lay dying of gaping wounds. But at the time we took a solemn satisfaction in the sparrow's funeral. We laid him in state, and passed before his bier bowed with ancient grief. And we buried him with his little dead breast turned pathetically up to the blue skies that he had loved. Afterward we spoke kindly of him, believing that he would sing for us in Paradise 'some day'—so firmly did we cherish every sweet and kindly hope. No one else believes so firmly as children do in the resurrection, because to no one else does death appear so unnatural.

"Our sense of justice was elemental, and it was long before the Jungle Law of this world prevailed with our spirits—never, in fact, till we had left far behind the enchanted rainbow of childhood. Yet, even then we had our share of skepticism. While we believed

so much that we did not see and could not know, we distrusted each other with primitive candor that we were obliged later on to put away with other childish things. We were as shrewd as men are in our commercial intercourses, driving hard bargains with each other in the matter of balls, June bugs and dead butterfly wings.

"We were religious bigots, clinging with unchristian fervor to our fathers' creeds, and ready to die by these ancestral ladders to heaven. But nothing was so rare among us as a self-confessed and mortified sinner; for in those days our sins distinguished us more than our virtues did afterward. Besides, humility was an unknown sentimentality with us. Our very Pharisaism consisted in thanking our heavenly bodies that we were not as good as some were—prim, pale little faces that stared at us mournfully from the pages of our story-books. With what brimming eyes of compassion did we regard these little premature saints, who always died and went to heaven—but after such harrowing sorrows and awful chastenings!

"Finally, we belonged to the universal secret order of childhood, irrespective of race or station, an order so exclusive that Hans Andersen was the only man ever initiated, though some think Homer would have been eligible, if there had been any children among the gods and heroes of his day. Those who have watched children, strangers to each other, going through the signs and equivalents of becoming acquainted, know that such an order does exist in the

form of some childish telepathy. And though we might, as a matter of precaution, confess our sins to a priest, the secrets of this divine order have never been divulged. To our fathers we may have confided a few worldly maxims, as a partridge flutters deceitfully before the hunter to conceal her brood, but we had our mental reservations, peopled with our own fairies and will-o'-the-wisps, and ruled over by our own gods, which were quite independent of any other gods in heaven or earth. And written above the door of our interior was this solemn injunction, 'Except Ye Become As Little Children Ye Cannot Enter Here!' But can a camel pass through the eye of a needle? or a sinful man enter the gates of heaven? or a Solomon, with his 'vanity of vanities,' catch sight of that 'immortal sea that brought us hither?' "

Adolescence is bounded at the beginning by approaching puberty, and at the end by complete manhood. The so-called American boy, who was really a Persian in his love of war, or an Athenian each day telling or hearing some new thing, or a Hindu in his dreams, or a Hebrew in his business sense, is rapidly coming down through the millenniums, and has reached the days of Bayard and Siegfried and Launcelot.

It is the time of change. By fifteen the brain stops growing, the large arteries increase one-third, the temperature rises one degree, the reproductive organs have functioned, the voice deepens, the stature grows by bounds, and the body needs more sleep and food

than ever before. It is the emotional age. No songs are too gay, no sorrows ever so tearful. It is the time for slang, because no words in any dictionary can possibly express all that crowds to utterance. It is the time for falling in love most thoughtlessly and most unselfishly. The child wants to be entertained constantly. This is a natural condition. "It is as necessary to develop the blood-vessels of a boy as crying is those of a baby." It is the enthusiastic age. The masklike, impassive face at this age is a sign of a loss of youth or of purity. "He who is a man at sixteen will be a child at sixty."

This emotional, restless disposition, which is so closely associated with rapid and uneven growth, the new sense of power and of self-life and dreams of adventure, is often manifested in a craving to roam, to run away from home, to go to sea. The boy is simply seeking his place in the world. Ambitions are strongly evident now, though often irrational and fantastic. Their nurture is the determining factor in the choice of the life-work.

Physical restlessness is often associated with intellectual restlessness and curiosity. It is a time of stubborn doubts, painful and dangerous, but signs of mental and moral health. Starbuck fixes the acme of the doubt-period at eighteen. Together with the doubts there is frequently an obstinate positiveness, so that, as Gulick says, "the boy is a skeptic and a partisan at the same time." For several years after twelve a boy is apt to be filled with the feeling that

there is something about himself that needs to be settled.

This widening of interests, emotional and intellectual, is accompanied by a gradual social broadening. While in the early part of this period egoistic emotions are apt to be disagreeably expressed, vented sometimes in bullying and again, in an opposite way, by extreme self-consciousness and bashfulness, this sooner or later develops into a clearer recognition of one's self and a finer recognition of others. Adolescence has been termed an unselfing. There is a yearning to be with and for one's kind. This is seen in the growing team-work spirit in games, in the various clubs which now spring up almost spontaneously, in the slowly increasing interest in social gatherings and in the other sex.

This is also a time of moral activity and ideals. "A new dimension, that of depth, is being added." Boys now begin to day-dream and make large plans. A boy is capitalized hope. He may become morbidly conscientious or painfully exercised with the search for absolute truth. Those very emotions which lead to bullying and showing off are capable of being diverted unto courage and chivalry. This is the age of hero-worship. On conversion at this age many are eager to exercise their social consciousness and emulate their heroes by becoming ministers or missionaries or slum workers or men of achievement. Boy-ideals are always immediate. Like a vine they must twine around some standard. As Professor H. M.

Burr says, "If the boy's ideal of manhood is Fitzsimmons, he immediately sets about punching some other boy's head. If he thinks the life of an Indian the ideal, he straightway takes to the woods or whoops it up in the alley, as the case may be." For this reason the wise boys' club leader who proposes an attractive new plan will take heed always to carry it into effect at the very next meeting. The encouragement and direction of these ideals into orderly and definite channels is a matter of infinite importance.

But the peculiarity of this period that most attracts attention is that of crisis. It seems to be well proven that there comes a time in the adolescence of almost every boy and girl when the various physical and moral influences of the life bear down to a point of depression, and then rise suddenly in an ascending curve, carrying with them a new life. There is first a lull, then a storm, then peace; what results is not boy but man. This crisis, in religious matters, is called conversion, but is by no means confined to or peculiar to religious change. "It is," says Dr. Hall, "a natural regeneration." If the Hughlings-Jackson three-level theory of the brain be true, there is at this time a final and complete transfer of the central powers of the brain from the lower levels of instinct and motor power to the higher levels. "It is," says Lancaster, "the focal point of all psychology." Dr. Starbuck's careful though diffusive study shows that this change is apt to come in a great wave at about 15 or 16, preceded by a lesser wave at about 12, and followed by another



at about 17 or 18. It consists in a coming out from the little, dependent, irresponsible, animal self into the larger, independent, responsible, outreaching and upreaching moral life of manhood. Professor Coe shows that the first wave is marked by decided religious impressibility, but that the number of conversions that can be dated is greater in the second period.

There is a marked difference in the way this "personalizing of religion," as Coe calls it, comes to boys and to girls. With boys it is a later, a more violent and a more sudden incident. With boys it is more apt to be associated with periods of doubt, with girls with times of storm and stress. It seems to be more apt to come to boys when alone, to girls in a church service.

Next to the physical birth-hour this hour of psychical birth is most critical. For "at this formative stage"—I quote from the Committee on Secondary Education—"an active fermentation occurs that may give wine or vinegar." "This," says President Hall, "is the day of grace that must not be sinned away."

The period of adolescence is by many divided into three stages, embracing respectively the ages from twelve to sixteen, sixteen to eighteen and eighteen to twenty-four. These might be termed the stages of ferment, crisis and reconstruction. Mr. E. P. St. John classifies them as physical, emotional and intellectual stages. The three waves of religious interest correspond with these stages. I have not attempted to classify the phenomena of these stages here, desiring

rather to give the impression of the period as a whole. Most of the phenomena which I have spoken of begin in the earliest stage, reach their culmination in the second and begin in the third to form the fabric of altruism and character. Of course the instinctive, the sensuous and the sentimental are apt to precede the rational and the deliberative.

We are evidently approaching the end of the plastic period. The instincts have all been given. The habits are pretty well formed. There is plenty of time to grow, but not much to begin. The character of most boys is fairly determined before they enter college. Now the father looks one day into the eyes of what he thought was his little boy and sees looking out the unaccustomed and free spirit of a young and unconquerable personality. Some mad parents take this time to begin that charming task of "breaking the child's will," which is usually set about with the same energy and implements as the beating of carpets. But the boy is now too big either to be whipped or to be mentally or morally coerced.

We hesitate whether more to be afraid of or alarmed for this creature who has become endowed with the passions and independence of manhood while still a child in foresight and judgment. He rushes now into so many crazy plans and harmful deeds. Swift states that a period of semi-criminality is normal for all boys who are healthy. Hall calls it an age of temporary insanity. This age, particularly that from twelve to sixteen, is by all odds the most critical and difficult to deal with in all childhood. It is particularly so

because the boy now becomes secretive, he neither can nor will utter himself, and the very sensitiveness, longing and overpowering sense of the new life of which I have spoken is often so concealed by inconsistent and even barbarous behavior that one quite loses both comprehension and patience. These are the fellows who, though absent, sustain the maternal prayer-meetings.

The very apparent self-sufficiency of the boy at this period causes the parent to discontinue many means of amusement and tokens of affection which were retained until now. The twelve-month-old infant is submerged in toys, but the twelve-year-old boy has nothing at home to play with. The infant is caressed till he is pulplike and breathless, but the lad, who is hungry for love and understanding, is held at arms' length. This is the time when most parents are found wanting. And in this broad generalization I do not forget what Madonnas have learned in the secret of their hearts and from the worship of the Child, nor what wise Josephs have been patient to discover who have dreamed with angels.

Love and waiting must now have their perfect work. Cures by the laying on of hands are to be discouraged. The father, whose earlier task was to be a perfect Lawgiver, must now become Hero and Apostle. It is a comfort to know that this era will pass swiftly away and that the child will suddenly awake from many of his vagaries and forget his dreams. There is a certain preservative salt of humor, common to

boyhood and demanded of parenthood during this trying era, by means of which children often grow up much better than their parents can bring them up.

Our last glimpse of this conservatory of young life shows us the habits full-grown and the instincts budding successively into fresh ones. These buddings or "nascencies" I will refer to again. Here is a heap of knowledge, much of it undigested and some of it false. Here, too, if he has passed the crisis I spoke of, is the little new plant of faith. There was a faith which he had before which he borrowed from his mother, but a man cannot live his whole life long on a borrowed faith. It is new, it is little, but it is his own, and it is growing. But here is something strange. Strong, vigorous, fearful at first and afterward dangerous looking, here is a plant that has suddenly taken root and grown bigger than all. It is the Will. That is what all this storm and stress means. This is what is born in the emergence from the dependent to the independent being. Shall we pull it up and throw it away? What! and leave him a weakling child through life? Shall we bind it down? What! and maim him forever? Let it grow; but let it grow properly. This Will is dangerous but needful. You can't have births without some risks. If this boy is ever to be a man, it will all depend on what is done with his Will.

Social pedagogy in dealing with a being who is now coming to have a social nature pays its first and chief attention to will-training. For there is no more important, more neglected subject. It is an art, as one

tersely says, "which has no text-book and of which it is impossible to write one."

The public school fails in will-training because it gives the will no exercise. "Our schools," says William I. Crane, "permit us to think what is good but not to do what is good." The home, especially the city home, fails for the same reason. The child's attention has been shared by a thousand sights, nothing holds him long, and he cannot find ways to use his instincts actively. The Church fails because it has tried the wrong thing: it has taught the children to examine their spiritual interiors and to sing, "Draw me nearer till my will is lost in thine," and not to hallow their wills, as Phillips Brooks wisely said, "by filling them with more and more life, by making them so wise that they shall spend their strength in goodness."

General Francis A. Walker was the first to show just what the country did for the boy. He used the simple illustration of the squirrel seen on the way from school, the trap designed and built for his capture and the successful result. There was a single keen interest, a natural instinct awakened, that instinct exercised by a voluntary muscular effort carrying an originaive task to completion: result, not merely a captured squirrel but strengthened will power. Johnson, our authority on play, says: "There are no really good men without strong wills, there are no strong wills without trained muscles. We learn to do by doing. We learn to will by willing."

With this hint social pedagogy goes to work. "You

can only get a purchase on another's will," James says, "by touching his actual or potential self." Hall says, "Will is only a form of interest." We trained the boy's conscience, his passive self, by filling his mind with rules, but we can train his will, his active self, only by interesting and making active his instincts. Lancaster says, "The pedagogy of adolescence may be summed up in one sentence, Inspire enthusiastic activity." I spoke of the "nascencies" of instinct. Every little while an instinct pops up in a boy's mind and feebly feels for utterance. If it is not noticed it sinks back again to rest, or it becomes perverted. All boys have the constructing instinct. If it is neglected it either fades away or becomes the destructive instinct. Some wise man sets the boy to whittling or modeling and the instinct becomes an ardent interest. Such happy alertness, thinks Mosso, was the encouragement that made a Raphael and a Da Vinci. It will satisfy us if it gives our boys the good instead of the evil will.

It is also a curious fact that a multiplicity of interests just at this time multiplies rather than diminishes the power of acquisition. Thus social pedagogy may use many instrumentalities to encourage the interested and self-directed activities of boys in maturing their wills into principle and character.

The results of this chapter suggest that the last nascencies of the instincts, the completion of the habits, the psychical crisis and the infancy of the will, all coincident with the birth of the social nature, together form a period of danger and possibility in boy life.

For helping this age, social pedagogy, the combination of educative forces in a social direction, is a new and most important science.

II

BY-LAWS OF BOY-LIFE

Starbuck, speaking of religious training, says: "One can scarcely think of a single pedagogical maxim which, if followed in all cases, might not violate the deepest needs of the person whom it is our purpose to help." This is true of all training. The parent, teacher or social worker who should try to bring up a boy or a group of boys by means of the digest of information in the last chapter would find that in real life, as in Latin Grammar, there are more exceptions than rules.

Some children will very closely follow the diagram of growth which I have suggested; most children will accommodate themselves to it in a general way, varying dates, order and distinctness of detail; while a few will seem to defy all laws in their development.

I feel it necessary to interrupt the logic by which (having shown the social nature and needs of adolescence) I proceed to suggest the ways by which those needs are being and should be supplied, in order to relate some of the by-laws to the constitution of boy-life and impress the necessity of knowing the lads who are to be helped, in their individualities.

In every group of boys we notice instances of Delay or Precocity in development. This may be hereditary, temperamental or accidental. This boy comes

of a slow, stolid, substantial stock and matures slowly. Here is one of a tropical temperament who is precocious. Sickness, lack of nutrition or care, an accident, a sorrow, may have kept that one back. This shows how necessary it is to know the exact home-conditions and the life-history in order to know the boy. One may entirely lose power with a boy by being too quick or too slow for him. There is a well known "clumsy age" between 14 and 16 when the skill of the hand becomes stationary or retrogrades while the power of appreciation of the fine and true grows on. This is caused by the fact that the bones are growing faster than the muscles in that short period of stupendous physical increment. A similar period of deterioration in the pleasure in, and the quality of, the drawings of children, beginning with the tenth or twelfth year, is noted by Chamberlain, which he explains by the fact that the child awakes to the true appreciation of his work as 'nothing more than a poor, weak imitation of nature, and the charm of creative art vanishes with the disappearance of the former *naïve* faith in it.' This coming down out of the realm of childish imagination unto the level of seeing things as they are, coupled with new desires after the ideal which are limited in execution by manual clumsiness, helps to explain some of the moodiness and gloom of the period.

The influence of Temperament on the phenomena of development is not to be neglected. Dr. Coe has made a most suggestive study of this, but has applied

it chiefly to the adult. It is noticeable in adolescence. Although Lotze has made an ingenious and often observable parallel between the sanguine temperament and childhood and the sentimental and adolescence, the diversities of temperamental nature which are to be permanent are already visible. The readiness but triviality of the sanguine, the cheerful conceit of the sentimental, the prompt, intense response of the choleric and the ruminative nature of the phlegmatic temperaments are each noticeable in individual boys. The "child-types" which have been classified are only differences and combinations of temperaments. Less-haft recognizes six among children entering school: the hypocritical, the ambitious, the quiet, the effeminate-stupid, the bad-stupid, the depressed. Siegert names fifteen: melancholy, angel-or-devil, star-gazer, scatterbrain, apathetic, misanthropic, doubter and seeker, honourable, critical, eccentric, stupid, buffoonly-naïve, with feeble memory, studious, and blasé. These characteristics, with their special relations to sensibilities, intellect and will, are to be noted and used as diagnoses for individual treatment.

Racial Differences are quite marked in regions where there are many illiterate boys of foreign birth, but they rapidly disappear from notice under the influence of the public school. I am indebted to Mr. Thomas Chew, who has nearly two thousand boys under continual observation in the Fall River Boys' Club, for his impressions of two classes of foreigners—the French Canadians and the Hebrews. "The

French Canadians are behind our American-born boys. I am pretty sure that they comprise almost every illiterate boy in Fall River. They are behind the other boys in playing games. They need educating in play and in trustworthiness. They lack the honor-sense. I do n't see how I could put them upon their honor as we do other boys—they would hardly know what I meant. They do well under the care of an Americanized boy. Probably they will become better citizens in another generation or two. . . . The older Jewish boys are clannish. They like to meet, exercise, bathe, etc., with their own race. Their religious scruples as to food should be respected. The Jews read more than other boys. The Irish stick together in the election of officers for the various societies. They do not seem capable of rising out of their in-born prejudice of the English. The Jew is the only one of the lot who will thank you for a good turn."

Mr. George W. Morgan of the Hebrew Educational Alliance of New York has contrasted the Irish with the Hebrew boy, and made some acute observations of the latter:

"One of the most striking traits of the Jewish character is its intensity. Look at the intellectual side, and you immediately say that the Jew is developed mentally at the expense of the complementary sides of his nature. It is said of the Irishman that if he cannot easily pick a quarrel, he begins to step on his neighbor's toes as he spits on his hands and prepares for a clinch. With perhaps more truth might it be said of

the Jew that if he cannot disagree with his companion on some subject, he begins a volley of pointed querying to establish by what chain of reasoning his companion can possibly agree with him. He is a most accomplished mental gymnast. Fix your attention on his emotional nature; and if you know him you will decide that the strength of his passions is his distinguishing trait. His nerves are tuned to a high pitch and readily responsive to the sympathetic touch. Strike a discordant note, and his frame vibrates with suppressed antithetic emotions. The gamut is run with surprising alacrity. With his will you deal with the inflexible. His plans once formed, he will plod the years as days, cope with difficulties if surmountable, and if otherwise bide his time until conditions change. He may all along be chafing with impatience; but the callous comes, and on he goes. There is, however, a limit to this intensity. The friction from such velocity wears upon the machine. The Jew is physically the inferior of his Gentile brother. He travels faster, but often falls before the race seems run. We see, therefore, that the Jew is an extremist."

Ethical Dualism, a trait of semi-development, and one with which we are familiar among American negroes, is characteristic of immaturity. None of us entirely shake it off. Not only is the Sunday boy different from the Monday boy, the boy praying different from the boy playing, the boy alone or with his parents or his adult friend different from the boy with his comrades, but, as in savagery, the ethics of

the boy with his "gang" is different from that with other boys. It is the old clan ethics. This idea that loyalty is due only to one's own tribe, and that other people are enemies and other people's property is legitimate prey, is just the spirit which makes the "gang" dangerous, and which suggests the need of teaching a universal sociality, and of transforming the clan allegiance into a chivalry toward all. The clan is a step higher than individualism; I would recognize it, but I would lead its members to be knights rather than banditti. "The age which the boy has reached," says Joseph Lee, "is that where Sir Launcelot, the knight errant, the hero of single combat, is developing into Arthur, the loyal king."

Another trait of adolescence is the Survival of Immaturities. These are not immediately cut off. Illness, nerve fatigue, unknown causes may bring them back. The emotional era is often babyish. A later survival is the craze for the lodge in early manhood, which seems to result from the fact that the adolescent love of chivalry and parade has not previously been satisfied.

Adolescence not only gives "reverberations" of the past; it prophesies its future. This comparatively unnoticed fact must modify many of our conclusions and much of our practice. It is easy to overemphasize the fact that the child is a savage. He is also a seer. As in Joel, our "young men see visions" and "upon the handmaidens is poured out the Spirit." Tennyson said children were "prophets of a mightier race."

Chamberlain calls the child "the general genius," and shows that if we knew better the art of developing the individual we should not during the process of aging destroy the promise of youth. This is to be done, in general, by keeping in advance of the child and giving him something to reach up to without making him unchildlike. He knows by prophetic instinct much that he has not experienced, and he reads as well as feels. We can give him some information which shall seem like empty rooms, but he will soon hasten on and, if the information be vital truth, populate these vacant formularies, and make that which was first habit volitional. This explains why some religious instruction which was not based on child study has produced pretty good results, while some other with good enough theories has failed. The latter was not nourishing enough. As an illustration of what I mean, let me instance the place of art in a child's life. The psychologist who remembers only the fact that children reverberate may say: Give the child only large outlines and crude colors. But he who remembers that the child is also a prophet says: Do this if you will, but give the boy also the Sistine Madonna and her Child. It may correct the grotesqueness of his imperfect imagination now, and either a certain Messianic prophecy in his soul will reveal its beauty, or else, having been habituated to it in childhood, it will hang cherished forever on the walls of memory when he can fully understand. Appeal to your own memory of home pictures and tell me if this is not wise.

Another curious fact about maturing life is that it comes on in waves. Between these are Lulls. These lulls were called to my attention by some heads of reformatories before I read about them. Those who have seen Starbuck's charts of the period of conversion are familiar with the triple rise and fall of that age. It is not confined to adolescence. Middle-aged people have testified to having regular fluctuations of religious interest once in two years, others during successive winters. Some of these cases are explainable, some are obscure. The tendency of nervous energy to expend and then recuperate itself, the fact of a yearly rhythm in growth, greatest in the autumn and least from April to July, pointed out by Malling-Hansen, the influence of winter quiet and leisure upon religious feeling, these are suggestive. In boyhood it is probable that the first lull is a reaction from the shock of the puberal change, the second a reaction from the year of greatest physical growth, and the third a reaction from the year of doubt and re-creation. The boy, then, who suddenly loses his interest in religion or work or ideals is not to be thought in a desperate condition, and somebody ought to tell him that he is not. There is nothing to do but wait for this condition, which is natural and helpful to overwrought energies, to pass, as it surely will.

An altogether different modification of child-growth is the presence of a very strong Personality with or near the child. Sometimes it is a playmate who blesses or blasts for a time the lives of a group of

boys. It is a matter of observation that every new boy introduced into a boys' club alters the effectiveness of methods which have hitherto applied and sometimes makes a previously successful plan a failure. "The King of Boyville" is no fiction in many a community. Sometimes this personality is that of an adult man or woman who seems to exercise, voluntarily or involuntarily, an almost hypnotic influence upon children. Happy the leader of boys who has that power and who can wisely use it! Warm-hearted and trustful, the lad is always easily seduced. His future depends more upon the first great friendship of his adolescence than upon any other one influence.

Something has been said about the importance of recognizing and following the leadings of the natural interests or the instincts of boys in trying to help them. This must always be done, but it must not be overdone. When social intercourse begins natural instincts begin to be perverted. It is the best and not the worst manifestation of his means of guidance which is to be followed. One must distinguish between instincts and whims. The time and place of assembly, the rules and restrictions of membership and the development of the plans of an organization for boys, if left to the boys themselves, soon become entirely unsatisfactory to all concerned.

All that I have said shows the care that must be taken not to misinterpret boyhood. Things do not always mean what they seem to or even what the psy-

chologists suggest. I spoke of the curious articles found in a boy's pocket as evidences of a sort of fetishism. They may be nothing of the sort; they may be simply the evidences of an elementary esthetic taste. It takes time and many revisings of one's opinion to arrive at the point where one discovers that what a boy says is seldom all he means, and that what he does is but a slight indication of what he is.

The by-laws of life which I have named are largely those which accompany childhood in which there is a real progression. It remains to mention those exceptions, common enough to necessitate knowledge of them, where the life becomes stationary or makes retrogression. These are the stages of atavism, delinquency and defectiveness, degeneracy and idiocy.

Atavism is not clearly distinguished from heredity. Indeed, Virchow defined it as "discontinuous heredity." It is not in itself a step toward degeneracy. Probably we are all atavistic when asleep or fatigued. The inheritance may be from a good rather than an evil ancestor, of sturdiness of body, genius of mind or purity of soul. Whatever it be, it is very apt to show itself during adolescence. Then it is that the child who has always been like its mother suddenly grows like its father in looks or character, or, becoming an entirely strange being, it is remembered or discovered that an ancestor two or three generations back had these qualities. A happy advantage may be taken of a favorable atavism. If the atavism be in the direction of degeneration now is the time for warning and guiding the child in his formative years.

Adopting the biological theory of E. Ray Lankester as to the three conditions which may result from natural selection, Balance, Elaboration and Degeneration, Dr. George E. Dawson has made some suggestive studies of psychic arrests. Each of these arrests, which constitute the retrogressive stages of defectiveness or degeneracy, he explains as the persistence of lower appetites and instincts. Vagrancy and pauperism represent the persistence of the unproductive food-appetites of animals, children and savages; theft is the persistence of the predatory instinct; gluttony and drunkenness represent the indiscriminate food-appetites; unchastity is a defectiveness in sex-evolution; assault is a persistence of the preying instinct. These arrests, if temporary, are like the temporary stages of physical growth, and are transformed if surrounding conditions are healthful. If there is a total arrest of the eliminative process we have the results in the crimes and offences of the delinquent classes. If these lower qualities are not only persistent but become diseases, we have moral monsters. Regarding the last class he makes some most vigorous suggestions. But we are here concerned only with his advice as to the treatment of the second. He urges a recognition that the cause of a large proportion of immoral tendencies is an incomplete elimination of the sub-human traits. "Education as a moral agency," he says, "must be chiefly serviceable during the periods of life that recapitulate the great groups of genetic instincts and habits. Such are the periods of childhood and adolescence."

The practical advice which he gives is most helpful to those who in trying to help a number of boys or girls in social groups in community or church are puzzled or disheartened at the presence of one or more partly delinquent or immoral children. He counsels that we remember that these survivals cannot be extirpated in a moment. He urges the greatest caution as to tempting these children toward the evils to which they have tendencies, because if the functioning of these immoral survivals can be kept from occurring, the reduction of their power must inevitably follow. If, especially during adolescence, appeal is made to the emotions and the reason, the functions which had retrograded may be transformed and brought up to the level of those around them. Let bullying be changed into chivalry toward the weak, destructiveness into constructiveness, general obstreperousness into enthusiastic activity. Johnson found that the use of play and crafts had an especially favorable enlightening and awakening effect upon defective youth.

These are the lines of effort which have already been pressed as the proper means of training the wills of normal children. We thus learn that they are to be doubly emphasized in strengthening defective wills and stimulating arrested lives to new growth.

The impression which this chapter will leave is not one of encouragement to those who are about to enter on work with boys after taking a fifteen minutes' course in child-study or in servile obedience to the

limitations of some popular society for the moral improvement of the young. The matter of spiritual therapeutics demands powers of observation, collation and application of a rare kind. It suggests a preparation for work with boys which is severe in its demands, but none too severe for labor with material so plastic and so sensitive to impression. This preparation may not be necessarily scholastic. To be a young man and thus to have recently been a boy, or to be the father or mother of boys, and to have common sense, insight and patience—these are long steps on the way to mastery with boys. The peculiar dispositions and vagaries of boys are most of them the temporary stages through which they pass in the struggle toward maturity and they suddenly disappear at the close of the puberal epoch, but they are nevertheless true materials of character and they must be studied and understood and used for their higher rather than their lower possibilities. Other things being equal, the best way to help a boy is to understand him.

III

WAYS IN WHICH BOYS SPONTANEOUSLY ORGANIZE SOCIALLY

The interests of infancy are all in the home. This is the parent's unhampered opportunity. During boyhood the home shares with school the boy's time. But with the development of his social instinct by means of play new acquaintanceships begin to use the crevices of his time. First he plays at home with a chosen companion or two, then he ventures forth to the ball field and the swimming hole with a larger group, finally his journeys are farther, his stay is longer, the group is more thoroughly organized and a mob spirit is apt to arise which passes from unorganized play and sportive frolic to barbarous and destructive deviltry, and we have, in city and country, the fully developed "gang."

Accounts of the doings of these "gangs," from the comparative innocence of property destruction and hoodlumism to organized theft, assault and murder, appear in the daily press continually. Hardly less dangerous in tendency are many of the clubs which more quietly meet indoors. A recent report of the University Settlement of New York City calls attention to the candy stores as informal social centers which lead to the pool room, the saloon, the cheap show and the club room, and to "Recreation Clubs,"

where, a younger member reports, "they have kissing all through pleasure time, and use slang language," and—the members are from 14 to 18—"they don't behave nice between young ladies."

Ofttimes watchful parents can prevent the evolution of the social instinct from reaching the mob-stage or the manifestation of lawlessness by redeeming and transforming these energies, but the fact that this is not everywhere being done—and this not among the poor entirely, either—gives room for new and vigorous forms of educative philanthropy.

Convincing proofs that this early social instinct craves development as much as that of adult man, and suggestive indications of the ways in which it turns and may best be turned are seen in a study of those interesting organizations which boys themselves spontaneously create. Dr. Henry D. Sheldon's questionnaire as to the spontaneous institutional activities of American children furnishes me my figures; but I have arranged them to bear simply upon the point we are considering, adolescent boyhood. How general the expression of this social instinct is, is seen in the fact that of 1,034 responses of boys from 10 to 16, 851 were members of such societies. This did not include societies formed for boys by elders, and it did include many boys who from isolation never had the slightest chance for such society making.

The study of the societies which children spontaneously form ought to be more suggestive than that of those which elders in their adult wisdom or ignorance

form for them. If will is only interest, interest should be the best criterion of how to help the will. From 1,022 papers collected there were reported 862 societies. 64 boys belonged to more than one society. The ages were 10 to 17. Of 623 societies, fully described:

Those having secrets numbered 23 or $3\frac{1}{2}$ per cent.

Social clubs (for "good times") numbered 28 or $4\frac{1}{4}$ per cent.

Industrial organizations numbered 56 or $8\frac{1}{2}$ per cent.

Philanthropic associations numbered 10 or $1\frac{1}{2}$ per cent.

Literary, art, and musical clubs numbered 28 or $4\frac{1}{4}$ per cent.

Predatory societies (migratory, building, hunting, fighting, preying) numbered 105 or 17 per cent.

Athletic and game clubs numbered 379 or 61 per cent.

The ages 11, 12 and 13 were the ages of the largest number of societies formed, the numbers being: at 8, 28; at 9, 44; at 10, 118; at 11, 155; at 12, 164; at 13, 188; at 14, 90; at 15, 80; at 16, 34; at 17, 11.

We need not treat these figures so seriously as to consider them everywhere infallible, but they certainly confirm the observations which we have made ourselves.

We notice the following facts:

1. The period of greatest activity of these societies is between 8 and 15, over 87 per cent being formed during that period, only 7 per cent before 10, and

only 1 per cent being formed at 17. This is accounted for by the growth of the social disposition with adolescence and, in a lesser degree, by the fact that some of the earlier societies persisted later, and by the fact that in later years the church and school societies formed by elders take the place of many voluntary societies.

2. Physical activity is the key-note of these societies at all ages. The predatory and athletic societies number 77 per cent. Add to these the industrial and we have 85½ per cent of the whole.

3. The literary, art and musical interests are very small, while the philanthropic and religious are infinitesimal.

4. The interest in athletic societies increases by leaps from 8 to 13, and then diminishes with even greater rapidity toward the end, while the interest in library societies, though never very large, grows with maturity. The predatory societies are at their highest at 11, and thence gradually disappear.

The boys' societies are largely summer societies. Had the figures been so classified as to show this accurately we should perhaps find that the literary and philanthropic features do really have some importance in the months when outdoor activity is restrained. With this limitation recognized, we must still believe that physical activity is the interest central throughout the year.

5. Girls and boys do not naturally organize together. Dr. Sheldon's paper shows that the interests

of boys and girls in their societies are nowhere parallel. Girls form three times as many secret societies as boys, five times as many social societies, three times as many industrial, twice as many philanthropic, and three times as many literary, while the boys form four times as many predatory and seven times as many athletic societies as the girls. Physical activity was the feature in 10 per cent of the girls' as against 77 per cent of the boys' societies. 384 girls as against 257 boys were found in societies formed for children by adults. "Girls are more nearly governed by adult motives than boys. They organize to promote sociability, to advance their interests, to improve themselves and others. Boys are nearly primitive man: they associate to hunt, fish, roam, fight, and to contest physical superiority with each other."

If these facts mean anything in the way of instruction, they mean this:

1. Boys should be sought just before their own social development tends to become dangerous, at about 10, and held until the organizing craze is over and the years of adolescence are well past. Dr. Sheldon found 257 boys in societies formed for them by adults, of whom all but 40 were from 10 to 15, but only 7 of whom were beyond 15. Is it not almost more dangerous to hold a boy till the most critical year of his life, and then let him go than not to touch him at all?

2. Physical activity must be made the basis of social work for boys, if it is to reach and hold their natural

interests. Other things may be accepted or endured by them, but this is what they care for. A contact which begins with athletics, walks, physical development and manual training may ripen into the literary, the scientific, the ethical and the religious influences. But it would seem wise to utilize the ruder instincts which are on the surface before reaching down to the deeper ones.

3. Wherever possible, girls and boys should be organized separately. Before adolescence they are not interested in the same things nor in each other. In all social work constant intimacy between maturing boys and girls fosters an undesirable precocity and introduces unnecessarily perplexing problems. The boys should have male or at least virile leaders. The women who succeed in work with boys are usually those who can do something the boys like to do better than they can. The ideals and capabilities of most women leaders do not point to the highest efficiency with boys of the adolescent period, while a manly man with some slight athletic prowess, a willingness to answer questions and patience to guide by adaptability rather than by domineering, can do almost anything with a group of boys.

Two facts that have not been mentioned must be named, which will appear in new light from the knowledge gathered in the first chapter. One is the fact that the instincts upon which the activities even of the worst "gang" are built are the innocent and natural ones of adolescence. To get together, to work

off physical energy, to roam, to contest, to gather treasures and meet new experiences, and—a little later—to enjoy female society: these are not in themselves mischievous desires. Again, when child-societies are at their best they often do very charming and admirable things. They build, they work together, they parade, they revive old-folk games, they imitate the employments and festivals of their elders. As Colozza tells us, all “child-societies are play-societies. Play is a great social stimulus. The lively pleasure which is felt in play is the prime motive which unites children.” We see here not only the fact that play educates individually, upon which I shall say more later, but that it educates socially. However serious may be the purpose which adults have in forming societies among children, I think it to be essential to approach them joyously, even gaily. Let there be even in the instrument of highest spiritual aim not only a play-method but the play-spirit. Otherwise the child must feel, “Oh, that tiresome grown-up person-with-a-mission! Does he not know that I live in a world of play? Why will he drag me off to his world of work, instead of coming into mine?” The instincts which already exist in child-societies are those which we are to imitate and transform to their best uses.

The temporariness of these societies, which is almost universal, I should say, is interpreted by the truth we have learned: that the social consciousness is not yet complete. It never is, in many of us. Not every man is a clubable man. Jealousy is the explosive that most

frequently destroys the child's club. If there is any organization at all it is apt to be that of an unlimited monarchy. When a second boy wants to be monarch the trouble begins. The matter is often settled, as in a colony of bees, by the new monarch withdrawing with his own satellites and forming a new kingdom. The unsatisfactoriness of these frequent changes and the desire for organization that shall be permanent enough for enjoyment explains some of the willingness which boys show for adult intervention. This is why I think questions of leadership and parliamentary law, which are so vexing at this age, should be firmly dismissed by an adult leader, and his organization built upon the higher social frame to which he has himself attained, that of the democracy, with real, complete but unobtrusive leadership in himself. .

There are a good many other things, odd, humorous or suggestive, about the spontaneous institutions of boyhood. I spoke in the last chapter of the clan-ethics of the "gang." This tribe-loyalty usually leads to rivalry between gangs. Sometimes it is "town and gown;" sometimes it is between the boys of neighboring cities, as, a few years ago, when a crowd of Charlestown and a crowd of Cambridge boys met on the bridge that was then between the two cities, it always meant a fight; most often it is between neighborhoods or streets. The social settlement clubs are very careful to consider these local jealousies by not forming a club from more than one neighborhood. I never knew this to be considered in a church, but I

have seen instances where it would have been most desirable to do so. These jealousies might not only be recognized, but their contests turned to more profitable emulations. There is general testimony that it is difficult to do good social work with poor and rich boys at the same time and place. I believe that respect of others won in emulation and even in fighting is the seed of affection and awakened kinship. It is a proverb that "Two boys never can become chums till they have had a fight." In some ways I believe these emulations between boys of different classes can be produced and controlled to the advantage of both. I believe from experience that it is possible in this age of ready social interests to create artificially a "gang" out of a group of hitherto unrelated boys which shall develop passionate friendships and loyalties, constitute a lifelong fellowship and become a microcosm of the social ideal. The summer camp sustained by the rich boys of the Groton School for the benefit of poor boys gives some encouragement in this direction. The democratic influence of athletics in our public schools is, I believe, one of the saving forces of the republic.

In passing from the consideration of the spontaneous groupings of boys we may remark that soon after sixteen the social instinct takes quite a new form, in the "pairing" tendency. The boy in his first love is always found with one chosen girl; each boy also has his chum. Two chums often combine with two girls, and we have a clique. These pairs and cliques are

sore interruptions to the continuity especially of church societies for young people. These anti-social tendencies, arising so late and so unexpectedly, are baffling because they are among those who have arrived at a maturing and independent age. Though difficult, they are not discouraging, for they mark the rise of the great loves and friendships of life.

The social instinct thus describes a circle. The phases of childhood, adolescence and maturity are these: domestic, anti-domestic, domestic; education by one's elders, by one's contemporaries, by one's children. Life swings out from the home and back to it again. During the anti-domestic age of adolescence social opportunities are greatest. The return to the home with maturity and the subsequent giving birth to children begin a new circle in another generation.

IV

SOCIAL ORGANIZATIONS FORMED FOR BOYS BY ADULTS

As detailed descriptions of the many methods that are being used to help boys are found in the literature of the different movements, it seems sufficient to give the briefest analysis of the worth of most of them with a fuller discussion of plans that are especially suggestive. (See the Chart at the end of the book). For this analysis I have devised a system of rubrics suggested by a table in Mr. George E. Johnson's "Education through Plays." The rubrics are as follows:

I. Age to which the method is in its present form appropriate, indicated by numbers from 10 to 17.

II. Number of boys to which the method applies, indicated by numbers.

III. Kind of education afforded, indicated by letters, the amount shown by increasing sizes of type, as p, *p*, and P.

p—physical (bodily strength)

ath—athletic (bodily agility)

m—manual (mastery of hand)

i—industrial (mastery of trade)

c—civic

l—literary

art—artistic (including dramatic, literary and pictorial)

s—scientific

alt—altruistic (social and philanthropic)

e—ethical

r—religious

IV. The Instincts made use of, the emphasis—small, moderate or large—being indicated by increasing sizes of type, as *acq*, *acq*, *ACQ*:

acq—acquisitiveness, the collecting and appropriating instinct.

chs—chastity

cln—cleanliness

con—constructiveness

cur—curiosity, desire to find out

drm—dramatic instinct, desire to personify, imaginative imitateness

eml—emulativeness

imt—imitativeness

love

loy—loyalty, the mixed instinct of love, proprietorship and responsibility (as felt in the college fraternity)

phy—physical activity

play

pug—pugnacity, the desire to overcome

soc—sociability, the desire to be with others as distinct from the love-instinct, which involves the desire to serve

V. Part of the boy trained, the value of the training indicated by sizes of type as before:

b—body

i—intellect

f—feeling

w—will

r—religious nature

VI. Regard paid to the Temperaments, the amount of regard to each indicated by sizes of type :

sang—sanguine

sent—sentimental (melancholic)

chol—choleric

phleg—phlegmatic

VII. An estimate of—rather, a guess at—the proportion of the boy's interests excited (with the presumption that it is possible socially to excite 50 of 100), the amount indicated in numbers meaning per cents.

This analysis is based on the belief that, no matter what the announced aim of any form of help, the problem is one, namely, that of manhood-making. So, while the list is classified by certain general characteristics, each plan is measured by its applicability to the entire boy.

Of course this chart is not scientifically accurate, and very likely there is some personal bias in its appreciations of value. You can change these to suit yourself. But if a plan has any worth, this gridiron of qualifications ought to show of what sort it is.

I wish you would go over this table carefully, reading it first across the page to analyze each form of work by itself and then taking two forms of work at a time and making comparison. Note in the first

column which clubs are applicable to boys all the way along and which reach only early or late adolescence. In the next column see which clubs work on the group and which on the mass idea. Under "Kinds of Education" see how few furnish athletic or physical training. The columns on the Instincts, Part Developed and Temperaments Regarded should be studied together. Of the 28 methods only 8 reach as many as 10 of the 15 instincts named. In how few are the athletic and play-instincts recognized at all. Notice that the physical and manual methods regard the choleric temperament, while the religious methods reach mostly the sanguine and sentimental. I suppose phlegmatic boys are not so numerous nor so social as others. Very few of the methods named appeal strongly to them.

You may disagree with the estimates in the last column, but it is graphic as showing how much a boy with all the instincts of a boy will be interested in the several plans. Some of the plans which show the largest per cents are without the religious element. The home is counted as the educational institute that most interests the boy, its only imperfection at its best being that it does not afford the larger social fellowship.

Nearly every plan has its one strong point, a few have several good ideals, some could be easily strengthened by imitation of others, and some would be worth while only as supplementary. This is true of all the civic and ethical methods, I think.

No one is "the best." The personality of the leader counts so much that many a plan that "works" in one place will not do in another, and such is the fickleness of the adolescent boy that no one plan is all-inclusive. There is no patent way of saving boys.

The various methods which have been mentioned divide into two classes: those which have and those which have not the religious element. We have the methods used in churches and the methods used outside churches. Some will tell us that this division is also a caste line, and that the community clubs reach street boys while the church clubs reach only boys from good homes. I fear this is often true. The exact fact is that the community clubs in ignoring the religious element are able to reach Protestant, Romanist and Hebrew, which no single church can do. If one believes the community clubs are therein faulty he must also remember that they are more widely inclusive. The community clubs are by no means anti-religious, and are heartily willing to encourage their boys to supplement their club-life with church influences. The two types must be recognized, and each may well be more tolerant of the other. In the community clubs we study every form of pedagogy except the religious. In the church clubs religious pedagogy is central, and the other forms are usually subsidiary. The former propose to make good men, impelled by every true motive except the religious; which they leave the church to give. The latter should propose to make good men, impelled by every

true motive, including the religious. Probably the community club can make the more boys good and the church club can make the fewer boys better.

Among the non-religious or "community clubs" which exist in our cities we find two theories which seem to be radically different. The "mass clubs" (or, as they used to be called from their originator, the "Collins Clubs"), have one, and the "group clubs" (usually in connection with social settlements), have the other. I think Mr. William A. Clark, the Head of Gordon House, has fairly stated the settlement view:

"The boys' club of twenty years ago was a very simple affair. The membership in such a club varied from 800 to 2,500. Any boy in the city could be admitted to the club. The workers consisted of a doorkeeper, librarian and superintendent. During the club session the superintendent was obliged to walk about the rooms as a moral policeman. Occasionally visitors from the various churches came to assist by playing games with the boys. Later a few industrial classes, such as carpentry, clay-modeling, wood-carving, cobbling, typesetting, etc., were added. A penny savings bank was a leading feature of this sort of club, and occasional entertainments. Finally, with this plan, it is possible to have an exceedingly large membership. This in itself is a strong feature in the minds of many. Large figures look prosperous in a report.

"With the advent of the university settlement a new plan of club came into being. During the past five years the majority of boys' clubs throughout the

country are now being formed on what may be termed the settlement club plan or on some modification of it. It differs from the old plan radically, in that it is always very much smaller. The whole drift of boys' club organization for the past ten years has been toward smaller clubs. The most characteristic plan of a Settlement Boys' Club in brief is this: A group of boys, eight or ten, usually of the same gang, all coming from the *immediate* neighborhood. This neighborhood idea is, as you know, one of the basal principles of the settlement. Such a group usually meets once or twice a week in charge of a leader. The program for the little club varies with the taste of the leader and the boys. The leader, as a rule, is a person of refinement.

(“The legitimate aim of the large club is to keep as many boys as possible off the street, giving them a cheerful room with games and books.”) The aim of the settlement is to take a small group, and through a refined, tactful leader ‘with a social soul,’ as one man expresses it, moralize these boys by the power of friendship. The superintendent of a club of 1,500, assuming that he is equally as well educated and refined as the settlement type of man, can only be a friend to these boys in theory. Friendship means knowledge. No man can know 1,500 boys. Most workers find it hard enough to know ten boys well.

“And yet the *esprit de corps* of 100 boys, for instance, is different from the *esprit de corps* of a group of ten. Personally I believe that the group idea and the mass idea should be combined in the plan of the

club. The old type of club has features of strength which should not be lost in the new plan."

Thus far the group clubs seem to have the advantage. They are further strong in that the boys' club is often one of an ascending group of clubs, embracing the whole family and giving a place into which the boy may graduate. In thoroughness, comprehensiveness and the power of personality the group club is a model social instrument.

The mass club, however, is open every night to every boy. To keep a boy off the street every night in the week is what the mass clubs actually do. "If we can only keep the boy where he can be found when he is wanted," says Thomas Chew, "we are doing a good deal." The mass clubs propose to reach the toughest boys in the city; the group clubs as frankly do not. It is easy to see that the street arab is unlikely to enter voluntarily under the surveillance and patronage of a refined lady or gentleman from the Back Bay in a small room, and that while the superintendent of the mass club may not know each arab personally, each arab will know him. Mr. Chew argues that as the influence of Washington and Lincoln extended farther than the limits of their personal acquaintance, so the boys' club superintendent is the hero and guide to a much larger circle than he can personally know. It is also true that the mass club superintendent serves a much longer time in one club than does the volunteer settlement worker and that he knows the boy on the street, in the school yard, and

in the police court as well as in the orthodox way in the home. The introduction of a fine building or equipment in the section of the very poor has also sometimes seemed to estrange the very class for which it was provided, and has caused its activities to be regarded as charitable doles rather than as social brotherhood.

The two forms of work seem to be learning from each other. The mass plan has the advantage of bringing a very large number of needy boys under wholesome influence, removing them from the street and filling their minds and hands too full for the organization of mischief. By using the mass idea first the suspicions and feelings of restraint that would be excited by the confinement of a group are done away with, the wilder physical instincts are satisfied first and time is given the boy to settle down to the quieter group methods. Thus some settlements keep their new boys in the gymnasium and the large assembly-room for a time before admitting them to the group clubs. On the other hand the mass club director does not deal with boys in the mass because he likes to. As far as he sees the need of individual workers who will divide the mass into groups and as far as he succeeds in getting such workers he is doing so and is thus approaching the group-plan of the settlement clubs. The best mass club workers reach the homes of their boys as regularly as does the average pastor those of his people. It is equally true that many a group club leader sighs for the splendid *esprit de corps* of the larger club, where the boys never feel that they

are being patronized and really believe they own the whole building.

Sometimes the group idea is carried to an extreme. I once visited a settlement at night and asked to see its boys' work. We went to the top story of a building and, after a search for a key, succeeded in entering a dark room where there were some sloyd benches, which I was assured were used on "some other evenings." A group of young men was also seen in another small room. No doubt a few boys were being very thoroughly helped, but somehow it seemed like knitting-work. On the same evening in an old ramshackle building in the same city a hundred and fifty boys were crowding the rooms to the doors with their games, gymnastics and classes in a mass club, and were doing so every night in the week. On the other hand they were being graduated into the street in droves at sixteen for lack of room and of any wise institution to receive them. Here we see the two dangers—in one plan, of coddling a few, in the other, of providing no resources for the many until the ages of immaturity and special temptation are over.

Both kinds of clubs are reaching out rapidly into new fields of work and it is easy to see that modifications are soon to appear in many institutions. Both are emphasizing and receiving splendid results from summer work in club farms, excursions, camps, club gardens and vacation schools. The police court work of the mass club director is believed to be forming an important influence upon those who are at the

brink of a criminal career. The group clubs, again, are strengthening their groups by insisting that the volunteer workers who are leaders shall regard their work not as a sentimental fad or temporary mission but that they remain long enough to let their refined personalities avail for something of permanence.

At no place more than at Lincoln House, Boston, partly perhaps because this institution sprang out of a boys' club, has the class and club method of education been elaborately developed. Indeed, this has become so characteristic that the House is now a great evening school rather than a settlement. Yet the settlement ideas of fellowship and mutuality are still retained by the social workers, and in the classes the thoughts of play and informality are so much retained that they are given the name of Play Work Guilds. The course for boys in creative work in arts and crafts after leaving the kindergarten age is as follows:

"Age 6 to 8: Advanced kindergarten course (Course II) in clay.

"Age 8 to 10: Course III clay, perhaps varied with paper sloyd.

"Age 10 to 11: Simple fret work, varied with Course II in paper sloyd, or Course IV in clay.

"Age 11 to 12: Fret work, Course II, varied with Course I in cardboard sloyd.

"Age 12 to 13: Wood sloyd, Course II in cardboard, freehand drawing, advanced course in clay.

"Age 13 to 14: Simple cabinet-making, wood-carving, Venetian iron work, basket-making, printing, lettering, drawing, water-color work.

"Age 14 to 17: Cabinet-making, leather work, lettering, printing, weaving, metal work, water-color work, drawing."

These boys have also the gymnasium and the small group boys' club (8 to 10 boys) in which, as they may choose, they take up collections, scrap-book making, travel-study, simple fancy work, animal study, and an endless variety of things which teacher and boys can pursue together.

The ideal is to find new materials for applying the Froebel and Sloyd principles in the classes and thus bridge the industrial work of the kindergarten and the advanced cabinet-making and leather work by a continuous, creative industrial and art education for children of all ages, and in the clubs to relieve the educational seriousness and the necessity of confinement and application by more lively and spontaneous social intercourse. The two so interlock that it is hard to tell at times which is class and which club work.

In large clubs, especially street boys' clubs, two important things should not be neglected. One thing is to arrange some way by which the boys as they get crowded out of the club by age shall be graduated into some other wholesome organization, such as the Y. M. C. A. The other thing is for the director to afford an opportunity for religious care by furnishing to each priest and pastor in the community the list of boys of each church who attend his club. The club should supplement itself in this way by affiliation with every possible moral agency.

A very deep question is as to the relation of all this work to that fundamental institution, the home. The craze for organization and cooperative industry, apparent among society people even more than among the poor and among adults more than among children, suggests the dire possibility that human life may sometime become one great club-system. As to street boys it seems sufficient to reply that they will not stay at home, anyway. With Frank S. Mason, founder of the Bunker Hill Boys' Club, we may say: "It is a true and trite saying that a good home is a better place for a boy at night than a boys' club. If all homes were perfect homes, then would the boys' club be useless; if it were possible to reform many homes, it would not be necessary to form boys' clubs; if it were possible for public school teachers to stand in the same relation to their classes as does the director to the members of his club, there would be no need of boys' clubs; could the churches be inspired to do this kind of work, and do it with the breadth with which it is done in the boys' club, the boys' club would have no existence. It is, therefore, in my mind, an important, but not the only means of reaching the boy, and it, as well as other possible means, should be pushed to the utmost in every city and town in the country."

Without going into the matter of the tendencies of other organizations as to the home, there are already manifest in the boys' club movement some signs that are encouraging in this regard. The activities of the club themselves react upon the home. Boys bring

home artistic handiwork to adorn the home, and papers and books to be read at home; boys learn to cook, to repair and make furniture and to cobble shoes, and apply this knowledge at home; boys are given unfinished work to take home and finish. Both the settlements and the mass clubs find that they begin with the boy but cannot finish their work until they touch the rest of the family. At Lincoln House the elaborate system of scores of clubs—of children, boys, girls, young men, young women, fathers, mothers, reaching 1,200 people—actually grew out of one club for boys. This is the natural tendency everywhere. The result of these indications is to draw out from their homes for one or more times a week the children and then the parents, to inspire and teach them and give them new resources, trusting that they will return and apply these acquisitions in home life. A more normal way of helping the home would seem to be that of the Home Library System. The aim here is the opposite one, of going into the home and stimulating its better elements. The plan is this. A book-shelf of books is loaned to a poor home and a volunteer visitor comes in, not to talk religion or morals or give charity, but to gather a group of eight or ten children and read to them. Games and pictures are circulated in the same way and the pass-books of the Stamp Saving Society are distributed and collected. The ways in which this plan refines, educates, encourages cleanliness, morality, frugality, sobriety, pride in the home and the genuine spirit of

friendship, and satisfies the play-instinct and the social nature may be readily imagined. The only trouble with this splendid idea is that it is millennial. The poor want the excitement of the street and of the crowd, and the good people who might come to help want to do something that is connected with an annual report, an institution and the fellowship of other refined folk, who are also workers. Yet this sort of thing is something that anybody can start right off and do, and without waiting for anybody else to begin or to organize. At the South End House in Boston the Home Library plan is being used as a corrective to the anti-domestic and the institutionalizing tendencies. The scheme is to plant these home libraries as outposts through different parts of the neighborhood rather than to group all the clubs in one large building. I think it may be desirable and possible to satisfy both this love for the larger social atmosphere and that for the domestic circle among the same people by coordinating the two methods.

Another agency for helping the city boy in which the religious element is present is that of the Boys' Branch of the Young Men's Christian Association. The boys' department was an afterthought; in few of the association buildings was adequate provision made for it, and the number of flourishing branches is not yet very large. But the officers of the international movement are awakening to its importance and, with the present emphasis upon the religious

crisis of adolescence, it seems likely that this will in time become the most important thing in Association work. The Associations have an almost ideal equipment for boys' work, but the fact that it is monopolized by the men at the time when the street boys can use it has emphasized the tendency, which the prohibitive fees and the general trend of the Association work have made, to adapt the work to schoolboys of the upper and middle classes of society. There is certainly need enough in our large cities of an institution especially for these boys, who are as much in danger physically and morally as those who are poorer. A plan which has been adopted lately with excellent wisdom is, when an old building is abandoned for a better one, not to sell it, but to give it entirely to the boys' department. This has suggested the possibility that the boys' departments which have this special equipment may enter into work for street boys upon broader lines than heretofore. The admirable international organization, with its centralized office and close oversight of its branches, would certainly give an executive and economical direction, which the street boys' clubs in their scattered efforts have sorely lacked. On the other hand, it is difficult to see how the Association, confined in its support and ideals to Protestant people of the evangelical type, could work in Hebrew, Irish or French neighborhoods successfully unless it curtailed its distinctively religious methods.

The Association, although its boys' work is so new,

has already gone into the following many and suggestive departments of work for boys, enumerated by Mr. E. M. Robinson, the International Boys' Work Secretary of the movement: "The gymnasium, with its swimming-tank and bathing facilities; the bowling-alleys, the basket-ball leagues and baseball clubs, foot-ball games, the cross-country running, the outings, bicycle clubs, rough riders, hiking clubs, canoe and boat clubs, the boys' summer camps, with their multitudinous activities; hospital corps, drum corps, the small clubs in the building, camera clubs, stamp clubs, coin clubs, magic clubs, natural history clubs, educational clubs, observation parties, popular talks, illustrated lectures, library, reading-rooms, games, debates, literary societies, the educational and industrial classes, sloyd, carpentry, printing, electricity, scroll-sawing, basket-making, etching, sketching, poster-painting, music, commercial branches and English, the committee service of boys and conferences and conventions of boys, the gospel meetings, prayer-meetings, Bible classes of various kinds, with black-board, water-colors, paper-pulp maps, and models; stereopticon and illustrated lessons, chalk talks, chemical talks, Yoke Fellows' Bands, missionary classes, junior volunteer leagues, personal workers' bands, etc." Of all these the most important contribution is the boys' camp. To this means of return to the natural country of boyhood, the free life of out-of-doors, the Association has applied itself with large wisdom and patience. The interesting light which

these camps throw upon boy nature and boys' needs, the susceptibility to healthy moral and religious impressions at these places and the fruitful results, I shall speak of in another chapter.

The boys' department of the Association is conferring many benefits upon the churches. It does a valuable social work in bringing together boys from different denominations. In many great cities it deals with as many boys who are outside as are inside churches. In other places the preponderance of girls in the young people's societies and the lack of Sunday-school lessons and methods adaptable to boys has laid upon it a great opportunity and burden. The Association is teaching the churches many lessons as to the ways to approach boys, the desirability of organizing them apart from girls and of recognizing the various ages, and the way to teach them the Bible and religion. In its triangle representing "Spirit, Mind and Body" its aim is all-round development of the entire nature. Too often the Church has thought of the boy as all spirit. In some small cities I have felt that the superior success of the Association has created a clashing with the churches. Must the Association always insist on having all parts of the triangle represented in its own walls? Might it not be better sometimes if the Association in its boys' work should be largely the convenient federation of athletic and supplementary agencies which no single church can adequately support, while its secretary cooperates in helping the development of means of spiritual nur-

ture for boys in the churches themselves? I am persuaded that in many a community the pastors, though unable to provide institutional features for their boys, have very carefully planned spiritual instrumentalities, with which boys' meetings, Bible classes and committees at the Association are a well meant but unjustifiable interference. Let the Secretary quietly yield to every effort for nurture in the local church. Instead of conducting boys' Bible classes, let the secretary, for example, be the teacher of the teachers of boys' classes in the separate Sunday-schools.

The boys' department has continually to fight against a foe which is already the too-successful enemy of the men's department, namely, the idea that one goes to the Association to get something, that the fee of \$3, \$5 or \$8 represents an outlay which one must scrupulously insist on getting back in the form of physical benefits or even of spiritual blessings. It is against this tendency, which associates itself so readily with the subjective type of religion which the Association used to foster, that Dr. Luther Gulick has waged such a determined warfare. It is the remainder of that selfishness in religion that makes many a Christian parent feel that he can trust better the approach, the subsequent care and the product of religious experience in his boy in the Church than in the Association. The improvement of the quality of men who take up the secretaryship of the boys' department will be the way to overcome this tendency. The idea that a more sentimental, a little

weaker-minded and a somewhat nondescript type of man will do in the boys' work, and that a junior secretaryship is only a stepping-stone to something higher is giving place to the recognition that this work demands the life-consecration of men of the same ability and training as the public school masters of boys of this same age. The practical way for this reform to be brought about will be for the communities which support the Association to give the boys' director a somewhat better salary than that of an assistant janitor or a shipping-clerk. One of the finest forces to counteract this tendency in the individual is the recent effort to secure evangelizing of boys by their own Christian fellows. As on the foreign field it is the native worker who is most efficient, so a boy of one's own age is to another boy the "native worker" most adapted to lead him to Christ. The influence of such altruism, if sincere and unaffected, upon the young Christian himself is most enlarging to the soul.

The thought that the boys' department exists not for itself but for the community and for the churches is coming into slow recognition. A few Associations have already begun to plant their outposts away from their fortresses, their own buildings. The first line of offense is apt to be the boat-house or the camp. In Haverhill, Mass., there are three boys' departments and soon there are to be five, only one of which is located in the Association building, the rest being in churches in different districts of the city. In Clevel-

land a branch is known as the West Side Boys' Club, in Halifax, N. S., it is the Other Fellows' Club. In some small places the secretary gets hold of a "gang" before it becomes dangerous and persuades it to become affiliated with the Association, either as a special club in the main building or as an outpost branch. The Boys' Brotherhood of Philadelphia grew out of the Association. This taking advantage of the neighborhood and "gang" spirit is an intelligent recognition of social conditions and makes it possible for the Association to do a much more elastic and comprehensive work. Many Associations are dividing their membership privileges into those for street boys, employed boys and school boys. No doubt it is done for convenience only, and the division lines are natural, but Mr. Lincoln Brown criticises the tendency as indicating "a petty system of caste growing up between the upper and lower middle class youth in our land . . . between the sons of shopkeepers and those of the respectable day laborer."

We have been speaking thus far of instrumentalities suited to large and crowded populations. But it is coming to be recognized that the small cities and the large towns also have their boy problem. There life is a smaller pool that stirs ceaselessly about itself and much of the sin which in the great city flows past the child on the wider current of many interests sticks, because of the influence of some strong evil personality or by reason of the greater relative importance and strength of village "gangs," which are unre-

strained by uniformed police and city walls. The nearness of the country is both the danger and the salvation of these boys, for the boys who live nearer to nature are more full of will and independence either for good or for evil, while in country conditions themselves may be found the antidotes to the ills of boy-life.

In the small towns and in larger places where Protestant churches predominate I am persuaded that this work may best be done by the churches, either formally or by substantial cooperation. They have the workers and the facilities. If it be true, as I think it is, that the places in America in which it is most desirable to live are the large towns and small cities, one great reason why this is so is because it is possible in such places to coordinate the religious, intellectual, social and physical life of the community, not for boys only but for all, that there shall be no barriers between them, but that all shall be for the harmony of well-rounded human development. Contrary to the usual impression, I believe that the summer as much as the winter is in such places a favorable time for work with boys. The country out-of-doors itself is the best laboratory, the best club-house for boys. Here they are at home and so are known and dealt with at their best and most naturally. It used to be thought that boys could safely be left to themselves during the summer vacation, but it is coming to be realized that this is the time when the gang-spirit often becomes most obnoxious and that,

while no doubt the child absorbs much knowledge and power from Mother Nature, yet there are great possibilities in directing and interpreting this outdoor education.

An experiment which makes this emphasis upon summer activities and yet which carries the boys through the year in a large country town is that of the Andover Play School, devised and superintended by George E. Johnson, late Superintendent of Public Schools in Andover, Mass. Mr. Johnson, who adds to the qualifications of being an expert athlete and an authority upon the place of play in education those rare traits, which win confidence, of patience, thoroughness and perseverance in observation and effort, has brought into being a social institution of great value and suggestiveness. It is based upon the play-instinct, with all the other allied instincts of which play is an expression. Its purpose is to utilize those neglected instincts in education, and much is made of will-training by self-origination and execution of handiwork. Mr. Johnson describes the plan as follows in the *Pedagogical Seminary*:

"It is a school for boys ranging from ten to fourteen years of age. Its sessions have been evening sessions in the winter and day sessions during the summer vacation. The work of the school has been based entirely upon the play interests of the boys attending. The work has varied somewhat according to the season of the year, but the description will concern mainly the work of the summer sessions.

"The school was in session for six weeks during July and August, the school day was from half past eight to twelve, and forty boys were regularly in attendance. There were three periods in the school day, the first and third being one hour and a half in length and the second one hour. A free choice of occupation was granted at the beginning of the term, very little occasion for change in the divisions occurring thereafter.

"Perhaps the favorite occupation, on the whole, was the wood-work. There was a complete sloyd outfit and a trained sloyd teacher. No attempt was made to hold the boys to a formulated course. The wood-work was to serve as a sort of supply shop for the apparatus used in the school. The boys made their own butterfly nets and fish nets for the nature work. They made the mounting boards used in mounting the specimens, the cases for the permanent collections, developing cages for the caterpillars, aquaria for the fishes, box traps for catching squirrels, etc. If a boy was interested in archery, he made his bow and arrows; if in cricket, a bat; if in kite-flying, a kite; if in making a present for a younger brother or sister, a toy table, perhaps. Mothers, too, reaped the benefits of the shop; for a boy often turned from his toy-making to the making of a sleeve-board, ironing board, bread board, shelf, or something else for the house. Sometimes the boys united in making some giant affair of common interest; as, for example, a great windmill which supplied power for turning the

grindstone, or a dam and sluiceway for the water-wheel, or a catamaran for the swimming-pond. One summer the boys built a log cabin.

"The nature work was hardly less popular than the toy-making. Nearly every morning there might have been seen a company of ten or a dozen boys starting out with the leader in search of butterflies or fishes, and for the incidental study of birds, or frogs, or snakes, or whatever came to their notice while hunting. The older boys devoted themselves mainly to the butterflies, the younger to the fishes. Nearly every species of butterfly to be found in Andover during the season was captured, many kinds of caterpillars taken and developed into chrysalides in the cages, and nearly all the different kinds of fishes to be found in the streams and ponds of Andover were caught and studied. The work consisted largely of outdoor tramps, but there was also laboratory work, the description and drawing of the worm, chrysalis and butterfly. Honey bees in an observation hive and ants in nests made of school slates covered with glass were watched. Some of the ants' nests were successfully kept and watched for months, one boy keeping a colony all winter. The microscope was frequently used in the laboratory work. Note-books on fishes were also kept. The interest of the boys was deepest in the gathering and general observation and naming of specimens, the watching and feeding of the fishes, and less in the minuter observation, drawing and naming the parts. The zeal in the hunting of specimens was often intense.

"Allied to the nature work was the gardening. A part of the school-yard was plowed and a definite portion allotted to each boy who chose gardening. Vegetables of various kinds were planted. Flower plants were also a part of the care and possession of the boys, and were taken home and transplanted by the boys at the close of the school. The following spring, many of these boys were reported to me as having started gardens of their own at home.

"In the winter session stamp and picture collections were substituted for the nature collections, the stamp-collecting craze spreading like wild-fire among the school children last winter, some of the candy and cigarette counters suffering thereby, to my certain knowledge.

"The second period of the day, one hour in length, was spent in outdoor play. In one section of the playground might have been seen a group of boys engaged in a match at archery. In another section, the older boys, perhaps, divided into opposing sides by some natural grouping which lent zest to emulation, were hard at a spirited game of ball. Elsewhere some of the younger or less athletic boys were playing at tenpins on the smooth driveway, or at bean bags. There were also, at times, football, basket-ball, ring-toss, tag games, boxing, wrestling, racing, jumping, vaulting, gymnastic tricks, kite-flying, boat racing at Rabbitt's Pond, swimming races at Pomp's or in the Shawsheen. Three times a week there was a division in swimming. The swimming lessons often

served as a good opportunity for collecting specimens or plants for the aquaria. On rainy days there were indoor games, which partook more of the nature of social or parlor games and which were intellectual rather than physical.

"The musically inclined boys were always eager for an orchestra. This took the form of the kindersymphonie. The talents and attainments of the boys made the music necessarily crude, but it was much enjoyed by them. The violinists were children who came for the orchestra alone, the play-school boys being confined mainly to time-beating instruments. There was a class also in piano-playing which met twice a week.

"The printing department appealed to some as real play. The press served in printing the names of the boys in the several departments, the baseball teams, headings for school exercise papers, cards, some bill-heads, and, best of all, a four-paged paper issued at the close of the last school, containing compositions of the boys on the work of the various departments, names of prize-takers, cuts of drawings made in the nature work, list of specimens captured, and the like.

"Besides the drawing in the nature work, there was a division in drawing for those who preferred it to any other occupation they might have during that period. The work took the form, mainly, of large free drawings from objects. This was the nearest allied to regular school work of any department, unless we except the library from which the boys eagerly drew books of stories, history or nature, for home reading."

The essential things about this remarkable lilliputian community seem to be the intelligent contact with nature, the devising and making by the boys of their instruments of play and work—but nothing like formal sloyd or classroom drill—and the natural and friendly social relations with the boys of the adult workers, some of whom were paid and some volunteer.

Mr. Johnson has planned a Play-School curriculum to run from boyhood to manhood, of which he has furnished me the following outline. Not all of it has yet been carried out, but the syllabus shows its natural gradations, and indicates how the churches can so fit themselves in with the scheme, by furnishing workers, committees and supplemental instruction, that the plan shall become a complete institute of social pedagogy:

*“General Outline of Work. Andover Play-School
and Boys’ Club*

“Group I. Boys ten to fourteen years old.

“Play-School, winter session: Wood-work, gymnasium, games, collections, music, printing, library, savings bank.

“Spring: Garden class started, nature work incidentally. Outdoor games ‘patroned’ Saturdays.

“Summer: Vacation Play-School.

“Group II. Boys fourteen to eighteen years old.

“Winter: Sloyd, mechanical drawing, gymnasium, athletic club, games with coaching, checkers, chess, whist, billiards, music, banjo club, collections, print-

ing, paper issued, savings bank, instruction in various branches, library (reading watched, hints given, use of library).

"Spring, summer and fall: Outdoor gymnasium, patronage of athletic teams, game-master for the Richardson Field.

"Group III. Age eighteen to twenty-two.

"Winter: School of politics, gymnasium, athletic club, games with tournament and coaching, music, dramatics, printing, etc., continued, instructions in various branches, library continued, savings bank (Andover Bank).

"Spring, summer and fall: Outdoor gymnasium, patronage of athletic teams, game-master, etc.

"Miscellaneous: Church committees to keep track of various ages. Lectures for information, morals, citizenship, health, purity. Socials."

Mr. Johnson's modest but thorough work with boys is a silent indictment against those who think that they are doing their duty by the boys if they open a village gymnasium or reading-room or start a boys' brigade or boys' appendix to the local Y. M. C. A., and thus give their boys wholesale to the care of one man or a part of one man for a few weeks in the winter.

By beginning in a small and natural way, with a leader who has mastered the idea and who is a person of efficiency and a few volunteer workers who know something about tools, insects, plants or sports, and a group of boys, and a very little apparatus, this sort

of work ought in any place to grow to something very serviceable and fruitful, without any of the barrenness, extravagance and public indifference which usually seem to be connected with an institution. I have been called in counsel with the people in some large towns who, after talking over various agencies which would call in an outsider as director, made up their minds that there were enough people of ability and sense and enough native beneficent agencies at home to do the work themselves. I look forward to the day when every such town shall have a charming but benevolent Pied Piper with his assistants around whom the social interests of all the boys in the place shall center.

The Rev. Edward P. Pressey is conducting at Montague, Mass., a sort of handicraft social settlement, aiming to secure a more attractive and wholesome country life by reviving the old crafts among young people.

At the Chautauqua Boys' Club, in New York, the use of some of these activities suggests the possibility of their adaptation to boys' camps and summer assemblies.

In the Vacation Schools of the large cities, in addition to regular sloyd, clay modelling, leather work, sewing, printing, weaving, etc., there is often instruction in nature study by flower-analysis, water-color painting and observation of animals in cages. At one such school the younger children gave an exhibition of a rural scene, representing "a country house with

barn, horses, cows, lambs, chickens, pigs, etc., a well with an old-fashioned bucket in the foreground; in the background ploughed land and a grain field, fenced. On the other side of the room was the representation of a country store filled with all sorts of things from vegetables to saddlery, etc. The idea was to represent the products of the farm and the factory gathered in one store, thus showing graphically the interdependence of city and country, of manufacturing and agriculture, and the dignity of all labor." Here is a certain amount of the self-origination of Mr. Johnson's school, and a rather pitiful attempt to give an artificial rural atmosphere in a city brick schoolhouse. The summer play-grounds are becoming municipal institutions, extensions of the public school system, just as fast as they are recognized as creators of health and morality. Summer philanthropies are supplementing the vacation schools and summer playgrounds by giving each year a larger number of city children the air and tonic, the freedom and nurture and healing of the country.

Let us now turn to some of the agencies, found in both city and country, in which the religious element is central. So important and so neglected is the boy problem in the church that I shall give an entire chapter to a constructive study of aims and methods. What I shall do here is simply to describe some of the methods now in existence.

The most popular way of helping boys in the church at present is in the Junior or Intermediate Endeavor

Society and kindred organizations. The Endeavor movement soon found a practical difficulty in the fact that its young people, some of whom were quite young when they entered, remained in the society year after year, and that just as soon as their average age began to increase it became almost impossible to gather in younger members. To meet this need, in 1884 Junior societies and a few years later Intermediate societies began to be established, formed in complete imitation of the societies of older young people. Thus naturally, and yet we may say somewhat thoughtlessly, an institution was introduced into our churches with the same name and methods as one already existing, but with no query as to whether means that were adaptable to persons from 16 to 60 would be perfectly natural to boys and girls from 10 to 16.

An interesting test as to whether these Junior societies do actually suit young children may be taken from the results of Dr. Sheldon's study, already referred to, of the societies, clubs and gangs which children spontaneously organize. If interest is the key to influence, what boys like to do is a criterion as to the sort of things which it is wise to do for them. Three things were definitely discovered regarding these societies: physical activity, in the forms of play, construction, wandering and athletics, was the supreme interest, 85½ per cent of the societies having this as its characteristic; leagues for religious expression were almost entirely absent; boys and girls almost never organized together.

We see at once that these Junior societies ignore these three facts, for they are mostly organizations for sitting still, they aim directly at religious expression, and they include boys and girls together.

Religion in a child may be real, but it is only a promise. It is not yet time to talk about it or display it in any vocal way. "Oh, that I might do something for God!" not, "Oh, to say something!" is his cry.

With boys especially this is a time of reserves, the distance between apprehension and expression is never so long as now, it is more important to brood than to utter, and public prayer or testimony or opinion is, in this imitative age, sure to be parrot-like and unnatural. It is a period when a boy tries to be honest with himself. The insistence upon the ironclad, lifelong pledge and the easy tolerance of its frequent infraction does this quality of his nature a serious wrong. "To do whatever Jesus would have us do," says Dr. O. S. Davis in a kindly critique, "is to express our religious life through all the activities of our being, and it is made the first element in the Christian Endeavor consecration. But the boy is obliged to subsume under this head all the positive, manly, heroic activities of his practical life. These are the implied duties of the pledge. Positive courage in action, manly chivalry in daily life, fidelity in school, honesty in the beginnings of trade and handiwork, high ideals in the duties of citizenship,—these are the *implied* virtues of the Christian Endeavor pledge." "Nothing

tends more to give to children a sense of unreality," says Sir Joshua Fitch, "than the habit of exacting from them professions of faith which do not honestly correspond to their present stage of religious experience." When a boy wants to talk in meeting at this age there is generally something the matter with him. I have often observed that it is not the best or most thoughtful boys who do the praying and talking in these meetings. It is rather those of quick but shallow natures who ought to be repressed rather than encouraged, and who are learning a light and easy manner of religious expression which may later easily become weakly fluent and more or less consciously hypocritical. A bright boy who was asked to join an Endeavor Society replied, "No, they talk too much with their mouths." On the other hand an immature boy of a deeper nature will often be led into giving expressions of himself, honest at the time, which he later recognizes as crude and overwrought, the result of which may be to silence his lips forever or to persuade him that he has lost, in losing its temporary fervor, the reality of his religious life. This may help explain why it is that the Endeavor movement, originated largely to feed and fructify the church prayer-meeting, has been such a disappointment in this regard. He must be blind who does not see that in New England at least, the mid-week meeting is ceasing to be a place for the giving of personal religious experience.

Another fact which I have already mentioned is

that life to adolescents comes on in waves, between which are rhythms or lulls. Those who have much to do with boys intimately and many men from their memory of childhood have testified that conversion is quite apt to come in three successive waves of increasing power about two or three years apart. Between these waves there is a period of depression, caused perhaps by puberal or other physical changes. This is "the pin-feather age," the blunder period. In these lulls the child is apt to think he has lost his faith or sinned away his day of grace. The Junior methods are very apt to intensify the morbidness and introspection of these curious intermediary periods.

It seems to me that Dr. Coe has in his study of *Temperaments* cut the ground away forever from under that hoary heresy that "the prayer-meeting is the thermometer of the church." The exact truth is that it is the thermometer of the people of sanguine or melancholic temperaments in the church. Sainthood, as he points out, has in all ages, especially the medieval, been granted to those of devout feeling and devout expression, and it has only been seldom that men have "perceived that merely filling one's station in life in the fear of God is a spiritual exercise." The saints of the Endeavor movement—and they are real saints—are men of the devotional type. They publish or push the writings of Meyer, Murray, Morgan, Moody and McGregor, who are also saints and of the same type; they encourage a Comradeship of the Quiet Hour, which appeals to saints—of the same

type; and they believe that the prayer-meeting is the thermometer of the Christian. But there are other good people who think the writings of those saints who begin with *M* tiresome, who if they had a quiet hour would say their prayers all through and then have fifty-seven minutes in which to start up and do something useful, and to whom either a prayer-meeting is irksome or personal participation in it painful and unprofitable. They were made that way. They are of the choleric type.

It is no reflection upon the manliness of the former class when Professor Coe points out that women are overwhelmingly of sanguine or melancholic temperament, and that it is something more than mere coincidence that women should be in the majority in the churches where "the forms of religious life natural to the choleric temperament are habitually discounted in favor of those natural to the sanguine and melancholic temperaments."

Whether this tendency has begun to show its results in the Endeavor movement there is time, but perhaps there are not sufficient data, to make evident. It is a fact that in the states and the denomination in those states in which the movement started the societies have lately fallen off very largely in membership. A statistician in whose trustworthiness with the use of figures I have unusual confidence, made a careful study which proved to him that, while the offices in a large group of Endeavor societies several years ago were mostly held by young men, another recent can-

vass showed that to a startling degree they were now held by young women. Testimony comes to me from many sources that the proportion of young men in these societies is falling, and that it is increasingly difficult to hold young men of the active type in their membership. The application of all this to boys is just here. While Lotze may be right in his generalization, which I mentioned, that the sanguine is the temperament of childhood, the melancholic of adolescence, the choleric of maturity and the phlegmatic of age, yet that is only saying that with most boys the melancholic is the passing stage on the way to maturity, and that when we emphasize the prayer-meeting and the prayer-meeting pledge we are laying stress upon an influence which many boys will soon outgrow. It is not denied that susceptible boys, under the influence of friendship for a good leader, will take such a pledge and keep it. All this argument is simply to prove that it is not a good thing to do, in view of its later consequences. Indeed, when we think how little training or result is actually obtained in the average society by the sort of vocal expression which is offered, it hardly seems worth the while. A boy may learn to sing heartily Mr. Wells' metrical paraphrase of the pledge:

"When our Juniors meet we will try to be there;
We'll say a few words, or we'll pray a short prayer,"

but a boy is not to think that because a time comes when he cannot do this freely he is necessarily any worse a boy—and the boys ought to know this. For

the sake of that large number of boys whom the prayer-meeting pledge will sooner or later alienate, if not because it is such a frequent occasion of perjury to others, I would put participation in the devotional meeting on the basis of an elective.

The psychologist finds fault with the plan because it is not adapted to boys. It often meets Sundays and so reaches only the boy that wears the Sunday suit. It is an altogether different boy who goes out into life Monday. It ignores almost entirely the instincts for physical activity, out-of-doors, natural science, constructiveness, play. This fault is not inherent, and many progressive leaders are making the activities much more free and varied.

The chief trouble with the plan is that it is a plan for grown-up people. Boys do not like to sit still. Its meetings are based on the class-meeting idea, and boys were never made to go to class-meetings. It usually has women leaders, and this makes the maturing boy uneasy. It often has in it children of all ages, and the clan-bounds of boys are very strict about equality of age.

The psychologist finds other weaknesses which the boy would not be able to define. He finds fault because the leader is not only generally a woman, but a young, inexperienced and untrained woman. The effort is made to get the best leaders, but the United Society officers have repeatedly said, that if a trained leader cannot be secured, a zealous young person or a committee of young people should go ahead with the

society. The soul of an adolescent child is too fair and fine a thing to be handled by a willing but ignorant girl or bandied about by a committee. If the pastor, if the deacons or deaconesses, if the wise fathers and mothers do not see here the most important work of the church, then let the spiritual nurture of the children come in some other way.

The organization is smitten with the plague of uniformity, which possesses the Sunday-school. No matter what the local membership or circumstances, every band is urged to take the uniform topics and to adopt the same affiliated ideas. These topics deal much with rest, peace, resignation and introspection, essentially feminine themes, when, as Gulick has pointed out, the whole trend of a boy's nature is heroic, objective, katabolic. In actual practice the pledge too often becomes a "half-way covenant" which, instead of a stepping-stone into the church, is made a substitute for church membership.

On the other hand such religious bands as these are splendid untrammelled opportunities for children to serve God and perform religious duty. They give instant definiteness to consecration. The word "Endeavor" was an inspiration. It expresses the ideals of youth. To try, to persist, to attain, these are the things a boy wants to do. The Junior idea has in it the three things which I shall say later are fundamental to work that shall help boys: something to love, something to know, and something to do. There is the hearty devotion to the personal Christ, the dis-

position to seek wiser ways of instructing the children and the splendidly planned activities of the various committees. Notice how the boy who wriggles like an eel during the prayer-meeting and pops up to give a "testimony" and then pops down to stick a pin into his neighbor—with equal enthusiasm—shines in doing the chores of a social or in works of mercy for which one would suppose he would have no heart. He wants to be doing something. If I were going to have a caste called "the active membership" at all, I would have it consist of those who are active with their hands rather than with their tongues, an inner guild of those who will agree to take definite tasks and do them. The wiser Endeavor leaders are gathering up to themselves the activities of the various straggling minor societies of the church and some of them are adding drills, athletics, camps, etc. The Endeavor hosts, "the army of the daybreak," have the enthusiasm, the confidence, the consecration and the opportunity to take hold of the boys, and do for them what no one else can do. Let the directors of the movement gradually retire methods that are merely imitative of adults and that insist on iron conformities, and affiliate with themselves some of the other forms of work named in this chapter, and then the movement will furnish the leadership and the goal to a multitude of boys who need only the right touch to ripen them into Christian manhood.

In connection with the twentieth birthday of the movement, in February, 1901, a statement was issued

by the trustees of the United Society defining the flexibility and adaptability of the movement, in which it was declared that the essential of the pledge is "to do what Christ would like to have us do," and that societies based upon several very inclusive principles which nearly all can accept are in fact Christian Endeavor Societies, without regard to the special methods of organization or service, for which each should "turn for authoritative instruction to the pastor and church with which it is connected." Secretary Baer adds to the official announcement of this step: "Pastors have the fullest liberty to frame the covenant obligation into any form of words they deem wise, and so long as they have the element of obligation carefully expressed . . . the society is a Christian Endeavor Society." President Francis E. Clark, answering a personal letter from the author in which he asked if a society of boys, formed without special Christian Endeavor features but preparatory to membership in an older society, could be classed as a Junior or Intermediate Endeavor Society replied: "It seems to me with the Juniors and Intermediates that there may be even larger flexibility than in the Senior society, especially when the pastor has them under his own supervision and is training them for usefulness in the church, which of course is the great object of Christian Endeavor. You say 'without special Endeavor features,' but special Endeavor features embrace the learning of Scripture, simple prayer services, catechetical methods, and all possible kinds of

work appropriate to boys and girls. Many or all of these plans you would approve of, I am confident, and the children's society along these lines would be, I should think, a good Junior society. We desire that there should be the utmost liberty consistent with keeping the Endeavor movement on a genuinely religious, and an outspokenly religious basis."

These statements are surely most gratifying and will be timely in preventing unfortunate revolts from a movement that has been guided with such unselfish and thoughtful devotion. While the United Society may not pioneer the freer methods here suggested, it does thus admit them, and if they have value they will leaven the organization. The Endeavor movement was certainly the first recognition of the activities of the young, and while it may, in practice, have disproportionately emphasized the activity of the tongue, it still stands for activity of every sort and holds out a kindly hand to new methods. Though originated and shaped before the new philosophy of education became paramount, its fellowship means hospitality and unity. Children look forward to being enrolled in it. It is the nearest step to what I shall urge, the affiliation in one organization for nurture and activity of all the children in the church. I counsel then that while one may well use what seem to me more fruitful methods than the formal prayer-meeting, the iron-clad pledge with its police executive, the lookout committee, etc., and may actually give to the society formed some other name—since names are cheap and

may be multiplied—the chief designation should be, the Boys' Christian Endeavor Society. This retains the fellowship, prevents the multiplication of petty societies and enables the boys to be graduated into the Young People's Society of Christian Endeavor, which is probably already in the church. That, too, must feel the influence of the new methods, yet can make use of more of the regulation Endeavor practices.

I give no special space here to the Epworth League, and the other societies, imitative of Christian Endeavor, since what I have said of one applies largely to all.

Now to the Brotherhoods of St. Andrew, and of Andrew and Philip. The strength of these brotherhoods is loyalty. The gregarious spirit of boys has in it a great capacity for affection, as is seen in the strength of college secret societies among youths not out of the adolescent period. That spirit is beautiful and ennobling. The Church is an institution as worthy of passionate devotions and of "team-work" as the college. The Brotherhoods seize this romantic affection and fasten it. There is a disadvantage in that, in either case, the Boys' Brotherhood was an afterthought, and too often the work is modeled after that for men, instead of appealing directly to boys. There is sometimes, too, but not always, the impression given that the play-element is for the sake of winning those who are not Christians, instead of being the legitimate employment of the Christian boys.

themselves. I have been surprised at the slow growth of the Brotherhood in some regions which are usually hospitable to new ideas. I can explain this only by the fact that too much reliance has been placed upon the Rules of Prayer and Service, which are rather too narrowly phrased to excite and hold interest. I consider the Brotherhood idea to be actually more adaptable to boys than to men. The evangelizing of boys by other boys is in the idea of the order, and the word "Brotherhood" expresses what every boy covets. I value the Brotherhoods very highly as opportunities afforded boys to develop their early Christian characters in each other's fellowship under mature, manly leaders. Almost every men's league in a church needs a boy branch to prevent it from becoming selfish. This adopting of the boys by the men in a church, in a godfatherly sense, is a magnificent mission.

I have been rather favorably impressed with the ideas of a young organization called the Boys' Brotherhood of Philadelphia. It has the advantage of having never been the tail to a men's movement and of combining from the start the boys of several strong churches in a large city. The plan is to form chapters of the brotherhood of the boys of separate Sunday-schools, thus giving the dynamic and *esprit de corps* of numbers while retaining church loyalty. The activities are mostly athletic. The result desired is to make a "gang" of the better class of boys so strong as to compel respect and imitation for their

muscular style of Christianity. By some such plan a number of churches could pool issues in furnishing the attractions that boys like and yet each retain the privilege of furnishing its own boys the special religious instruction which it deemed wise. It is toward this plan that I hope the Y. M. C. A. is tending.

The most interesting church work that I know of anywhere among boys is that exhibited in an organization known as the Captains of Ten, originated and conducted by Miss A. B. Mackintire of Dr. Alexander McKenzie's church in Cambridge. We have here a successful boys' club conducted by a woman. Here is a woman who, without fad or publicity, has worked out during a dozen years a plan which fits the best theories. The basis is hand-work. The Captains of Ten are boys from 8 to 14, who are captains of their ten fingers. Cardboard work, weaving, whittling, sloyd, carving and other activities are followed by graded groups. Miss Mackintire is a trained sloyd worker and has a remarkable ingenuity and patience in originating elaborate and dignified annual entertainments by the boys, each of which is a surprise and wonder. The interest is missions, which are taught graphically, chiefly at the monthly business meeting. The boys learn to like to make generous gifts from the proceeds of their festivals and sales of handiwork for the benevolent causes which they know about and care for. At the entertainments the dramatic instinct is fully recognized and the constructive faculties are utilized in designing costumes and scenery. Loyalty

and self-government are taught incidentally. The older boys become volunteer workers to help beginners, and are graduated into the Order of the Knights of King Arthur. A personality that has been devoted to boys with such earnestness and fidelity becomes a masterful influence on character. To walk down the room on the walls of which are placed the photographs of the grouped Captains for successive years—there have been over 200 boys in all—and see the growth in maturity thus visibly portrayed is an impressive vision. These boys seem to ripen into Christian life naturally, although they represent two quite different levels of society, and usually come into the church. There is no Junior Endeavor Society, or other religious society for children, here. This illustration suggests the power of broader methods wielded by sense and consecration to assist in the actual religious development of boyhood.

The Knights of King Arthur, devised by the author, is an order of Christian knighthood for boys, which, because it differs from any other plan that we have mentioned, may deserve description. It is based upon the romantic, hero-loving, play, constructive and imaginative instincts which ripen at about 14, but it has been found possible and desirable to prepare the boys for the special features of the order by preliminary organization and by holding up these special features as something to look forward to, at 12. Its purpose is to bring back to the world, and especially to its

womanhood, recognition of the *noblesse oblige*, and Christian daring, and ideal of that kingdom of knightliness which King Arthur promised he would bring back when he returns from Avilion. In this order he appears again. Unlike many means of helping boys, this one does not claim to be complete in itself. It is only a skeleton organization, attracting instant pleasure, affording wholesome recreation and instruction and serving as the framework upon which to build instrumentalities that may particularly fit local needs. It is formed upon the model of a college Greek-letter fraternity rather than upon that of a secret lodge, although it is believed that the satisfaction of the love of ritual, mystery and parade in this way in adolescence will often prevent the lodge-room craze which might later become extravagant and destructive of domestic felicity. It is not secret. The boys when they gather for a "conclave" march into their hall and seat themselves in a circle in imitation of the Round Table, with a King at the head, the Merlin, or adult leader at his side, and the various functionaries of their "Castle" in their places. In order to avoid jealousy there is constant rotation in office. Each boy bears the name of a hero, either an ancient knight or a modern man of noble life, and is known by that name in the castle and is supposed to be familiar with the history of the one for whom he is named and to emulate his virtues. The ritual is short but impressive. Its preparation and the arranging of the initiations, which embody the grades of page, esquire and

knight, and which teach lessons important to boyhood, give room for the constructive instinct in the making of regalia, banners, swords and spears, throne, etc. These initiations exercise the play instinct without giving opportunity for physical violence. Hero-worship is developed by a Roll of Noble Deeds, a castle album of portraits of heroes, the reading together of heroic books, and the offering of ranks in "the peerage" and the sacred honor of "the Siege Perilous" for athletic, scholarly or self-sacrificing attainments. Those honors which involve mere physical effort are rewards for wholesome emulation, while the recognition of actual heroism is conferred, not to the boaster, but by the spontaneous tribute of his fellows. The ranks of esquire and knight in the castle are planned to be occupied by those who shall voluntarily, after a term of probation, accept a simple, self-originated covenant of purity, temperance and reverence or enter the manliness of actual Christian confession by church membership. For definite activity and in satisfying the instinct for roaming and adventure, "quests" are suggested in the way of walks to historic sites and cooperative deeds of kindness. The local Merlin is urged to develop the resources of the boys in his own way, as upon the manner in which he does this the life of the castle will ultimately depend. Those who use nothing but the material furnished do not make much with the plan. Almost everything can be clad in imagination with the knightly character. The summer camp will become the literal castle

and its environs the country of the paynims, who are to be protected, not ravaged. The ball team will be the castle armed band and its victories the occasion of mild "wassail." The boys will often elaborate further rituals of their own, and patriotism and missions can be taught under this disguise. Often the members show a touching tenderness toward a group of younger boys who are under instruction preparatory to being admitted and refer in later days to their memories of the order with something of the same feeling that the graduate does to his college days. There is in some such approach to the best in the boy the possibility of great good. In a successful castle loyalty, chivalry and service—the three watchwords of the order—are actually developed in very pleasing ways. The plan is thoroughly Christian and is more often found in churches than elsewhere, although adapted to a union group in the community. Its elasticity makes it popular to use with other formal agencies. But it requires considerable preparatory reading and planning by the leader, and, to reach the best results, as in all other work that amounts to anything, much care and patience all the way along.

The Sunday-school is the greatest educational institute of the church. Despite the abundant criticisms with which it is favored, the character of its leaders and membership, the authorization and labor which it has received and its genuine value and unique opportunity will cause it to continue to be the place where the church does most of its teaching, and puts

forth its best work. I do not need to point out its excellences. I have no desire to carp at its defects. Neither will I describe the recent outlines proposed for the perfect school of the future. These are referred to in the Bibliography. Each proposition must be interpreted by its maker's ideal of the Sunday-school. I will briefly state my own, and in the light of it the suggestions that follow will get their meaning.

The Sunday-school has three functions. First and chiefly, it is the agency, supplemental to the home, where children and young people are taught the Christian religion of love and service. Second, it is a place where older persons may study the higher problems of religious thought and duty. Third, it is the place where people are trained to teach religion to others. These three functions suggest as the divisions of the Sunday-school, the primary and adolescent grades, the adult classes, the normal department. I shall speak almost entirely of the first division.

Ideally, the Sunday-school for children is not a school at all. In an Edenic condition it is an extension of the home. It is a place where a wise and good man or woman gathers a group of young people to whom he is in the truest sense a god-parent in order to help and supplement the home in teaching the way of life and encouraging children to walk in it. There are of course pedagogic laws to be applied in Sunday-school instruction, but the aim should not be to imitate the public school. At present the trend seems

to be in the direction of such imitation, both on the part of the conservative leaders of the International System who have a passion for uniformity and on the part of the religious pedagogists who naturally and properly wish to learn all that the public school has to teach. The model of the Sunday-school should be rather the social settlement classes and clubs, where the teacher and scholars are simply friends who meet because of interest in the same subject. The Sunday-school class is the proper unit for all the organized work of the church among young people. I look forward to the day when, instead of having a Sunday-school where a great many children come for only an hour on Sunday and several forlorn Endeavor societies, mission bands and clubs of boys and girls which struggle to hold the interest of but a small fraction on week days, each class or group of classes shall have its week-day session which shall be an authorized and fully attended meeting of the school. Here the secular mass-club idea of *esprit de corps* and the group-club intensive and personal work would both be exemplified.

The first essential for an improved school is a trained superintendent. Behind even the homely group-class idea must be the man of ideal and knowledge. In the larger churches such men are being set apart to this as a life-work. There is a great demand in the smaller churches for ministers who are teachers as well as pastors.

Then we must have good teachers. We naturally

turn to our public schools. But President Hyde tells our public school teachers to treat one who would have them teach Sundays "as a murderer who seeks your life." Still many of them do teach, and they are a blessing to our schools. I believe the mid-week meeting of the church is to become more and more a place where the pastor-teacher shall confer with the laymen-teachers as to the principles and methods of Bible teaching. Fathers and mothers and other people who have retained their childhood may thus become competent and efficient teachers.

In regard to the system of instruction much progress may be expected, for much has already been secured. While I feel that we are much indebted to all who are at work upon new systems I am convinced that—for the Main school at least—the International Lesson System will, in an improved form, continue to command the allegiance of the great majority. The committee is surely desirous to give what is wanted just as soon as the want is manifest. The ideal course toward which I believe they are moving is a permanent, not a changing one. The recognition has already been made that the infant department and the adult classes need different lesson material from the main school. What I hope will be granted is that there are ways of approach to the Bible natural to each advancing age. When this has been allowed and the sketch of a permanent system for the various ages has been made, their splendid work will be accomplished.

The next important thing is the way of instruction. Two vicious methods are now in vogue: the Lancastrian or catechetical and the homiletic. The first is obsolete in all other education. The second, confined to religious instruction and old-fashioned school "grammar" work, is based on the idea that the Spirit of God and of common sense is so absent from the child that he will never see the good nor do it unless a moral is tagged to every verse in the lesson. The school of the future will give the little children story-talks on the heavenly Father in nature and providence, and the child's relation to Him as illustrated by the childhood of Jesus and of other characters and by familiar objects and events. The mythologic, the sensuous, the dramatic and the egoistic will be recognized in the stories that follow, taken from the heroes, myths and miracles of the Bible and other literatures. In general the Old Testament ideals and narratives will precede the New, but not invariably. Adolescence seems to need the life of Jesus studied as vitally as possible. Here the story-methods yield to frank conversation. The restlessness and doubts and moral cravings of the period require also a first-hand dealing with pressing ethical problems. Here, too, comes the pressure for spiritual decision. In later years the facts of Biblical criticism and the literature of the Bible become appropriate topics.

I am inclined to prophesy an end to the lesson quarterlies, at least to the almanac style. The young

children will carry home pictures and occasional illustrative material, and will do some little handicraft or "laboratory" work. Those a little older will have lap-boards and pencils and paper and do some water-color or paper-pulp or whittling work, largely outside the class. The young men and women will use notebooks. If the quarterly departs, then the teacher's manual will be magnified. Its "helps" will not be expository or homiletic, but they will consist in instruction to broaden and enlighten the mind of the teacher, which is the only way to get better teaching.

As to the boys, who, at the age of greatest approachability, are being lost to the school in greatest numbers, I think the courses should be shorter—say, three complete courses, each on a great life or topic, in a year. They should be undated, so that a lesson may be postponed if something more important—such as a matter of personal ethics—takes the hour. I favor the use of pencils, crayons, and even water-colors and jack-knives, if the time and room permit. If not, the proposed week-day session may give the opportunity. The constant endeavor with boys must be to keep the point of contact in real life, in school, playground, current events, within reach. The novel methods suggested would be thought by some to make the getting of teachers harder, but it ought not to be so. Why should not people prepare each year for a twelve weeks' course, as a professor does for his laboratory course, who cannot teach all the year? The methods I propose make the question of order so

simple that it often removes the terror of teaching boys.

Very few classes of older boys can be held unless their "gang-spirit" is recognized by a week-day organization. I think teachers of such boys should plan, not for a yearly feed, but for a regular if only occasional group-club of their classes, separately or together. These will constitute the Boys' Endeavor Society of the church. Among boys, especially, the three things for which Professor Peabody pleads as demanded for the religion of a college student are needed in Sunday-school work: reality, rationality and personal service. A teacher of genuine character, a teaching that neither skulks nor dodges, and a generous class-life—these make the successful boys' class.

The most adequate lesson material now published by any denomination is furnished by the Unitarians. They have several admirable biographical courses which, nominally intended for adults, are fine for boys. Mr. W. H. Davis' graphic lessons are commended for hand-work. The best complete graded school system of which I know is that in use in the Tabernacle school connected with Chicago Commons. In outline it is as follows:

"The Graded Bible School. There are twelve grades in the Graded Bible School, corresponding to the grades in the public schools and covering the period from six to eighteen years in the scholar's life. The school is divided into Primary, Junior and Senior Departments, each including four grades. The Primary

and Junior equal the period of grammar school and the Senior that of high school in our public school system. In arranging the curriculum the aim has been to adapt the work to the needs of the children and young people in the different periods of their development, in accordance with the results of the best modern child study, and also to cover the Bible material in a complete and orderly way. While the chief subject of study is the Bible, attention is paid to church history, missions, present day problems in ethics. The course naturally falls into six divisions. The first two cover the receptive period in the child's life, the work being confined to Bible truths and Bible stories, nature lessons, object-lessons and the memorizing of Scripture passages. The next two divisions include the decision period in the child's life. The work is in the New Testament, including a careful study of the Life of Christ, the Early Church and simple Christian teaching. In the fifth division the Old Testament is studied, and in the sixth division, when the young person is in the reconstruction period of life, the aim is to inculcate Christian duties and meet the questionings and difficulties which arise in the mind of a young person at this time."

The school of week-day scope, for which I plead, must be a school of practice as well as instruction. The sessions themselves give room for some ethical applications. Recently I preached a sermon on stealing up-stairs while a child was making away with some of the contents of the primary teachers' cabinet

down-stairs. (This is an illustration by way of contrast). Disorder and ridicule of others are to be dealt with sternly, not for the sake of the discipline of the schools, but for the sake of the morals of the scholars. Inattention and disrespect to teachers, which are so common, are serious not because those who offend do not listen to the teaching, but because they are directly contradicting it by their conduct.

More than this, the school must stand for actual religious activity. It may be even demoralizing continually to impress moral principles and arouse noble emotions and offer no chance to exercise them. This is the chief reason why I urge that the week-day societies of the church be affiliated with the Sunday-school. It is not enough to give a missionary offering to a cause which no scholar may know much of anything about, and to which many have contributed nothing. The children must learn to do for others, doing that really costs time and effort and skill. A school that furnishes manly teachers, frank, honest instruction, wholesome social fellowship and loving service for others will hold a boy even through his years of restlessness and doubt.

The catechetical revival is attaining considerable recent prominence and is assuming some dignity on account of its antiquity. If the movement be one for doctrinal instruction, as, in the Presbyterian, Protestant Episcopal, Lutheran, Reformed and Methodist churches, which have catechisms prescribed by church law, it presumably is, we have, on the one hand, the

opposition of the psychologists, as Professor C. R. Henderson of the University of Chicago, who says, "I know no catechism which seems to me suitable for any person, young or old, to commit to memory;" Pres. G. Stanley Hall of Clark University, who says, "The teacher should shun all catechetical methods, most of all those that require yes or no for an answer, and next those that insist upon a form of words, which always tend to become a substitute for thought. Although catechisms may have their place, they are not for children;" Professor H. C. King of Oberlin, who declares that "Christ's own method, in bringing his disciples to the confession of his Messiahship, was one of punctilious avoidance of all dogmatic statements upon the matter;" Professor George A. Coe, who in his "Spiritual Life," quotes a young teacher as saying, "Oh, why, why did my parents try to equip me with a doctrinal system in childhood? . . . When I began to doubt some points, I felt obliged to throw all overboard," and who adds himself: "It is simply impossible to supply a child with real solutions of the problems of life. . . . We should include a great deal of religious activity, but very little religious theory. . . . What he wants most, after all, is room;" and Sir Joshua Fitch, who says of them: "I attach small value to catechisms. We never employ them in teaching any other subject than religion. And the reasons are obvious. They are stereotyped questions and stereotyped answers. They leave no room for the play of intelligence upon and around the

subject. They stand between the giver and receiver of knowledge, and do not help either of them much. . . . I appeal to your own experience. Do you find that the fragmentary answers which you learned in the catechism help you much in your religious life? When I look back on the work of my religious instructors, do I find that I learned most from their formal lessons, or from the influence of their character and sympathy?" On the other hand, the theologians are not very encouraging, as witness Professor W. N. Clarke, who approves the catechism theoretically but succinctly suggests that "at present there exists the deepest interest in Christian doctrine, but it takes the form of question rather than of answer." Professor A. W. Anthony remarks: "Alas! it has been only in religion that men have thought it needful to inquire into devotion by means of the catechism. . . . The personality of the Christ is far above all mere formulæ of religion and creed statements. It is to a Person that Christianity has ever invited its followers."

Even the experiment of giving answers in Scripture language does not solve this difficulty, since there is no more supple and subtle form of theological bias than a proof text, while the plan of throwing upon the children the burden of framing answers upon which the theologians have failed to agree is still less satisfactory.

But in the Congregational church, at least, there is coming to the front a group of young men with

catechisms of other than doctrinal purpose. Dr. Doremus Scudder, who is one of them, broadly defines catechetics as a conference between teacher and pupils, whose aim is vital rather than doctrinal, whose method is to start from a booklet of question and answers, proceed with memorizing at home, mostly of Scripture, and culminate in free conversation in the class, and whose chief value is the contact of children with the consecrated personality of a wise Christian teacher. Catechetics is unconsciously, I believe, partly a protest against some of the imperfections of the present lesson system and Junior Endeavor movement, for it is the leaders of the Sunday-school and Endeavor movement who are most heartily urging its addition to their equipment. One distinct boon is being conferred by this revival, in that it remands the responsibility for the moral and spiritual equipment of the boys and girls for life to their chief spiritual teacher, their pastor.

Many of the new manuals omit answers and some omit questions, many drop the word catechism, and close inquiry shows that to the pastor-teacher the manual is simply the solution book, like what the school-teacher surreptitiously used when teaching Wentworth's Geometry, while personality and free fellowship between teacher and pupils are really everything. There are at least four dangers which might beset a person who was a mere imitator and used the manual of another. One danger is that we forget that while early adolescence, say the age of twelve, is

the right time to be looking after the child, his age for formulating systems does not come for five or six years later. Another danger is that we should expect to be able to teach life out of a booklet as we teach the exact sciences and the dead languages. The laboratory method and not the recitation method, learning by doing, is needed. A third danger is that in emphasizing memory, which we may properly do since the school neglects that faculty, we teach proof texts, the dried figs of theology, instead of the great inspiring passages of truth and faith. A ready made answer paralyzes, not stimulates the mind. The last danger is to find thus the point of contact. Here is a bounding, bursting boy, with his heroisms and enthusiasms, and a new sexual, social and moral nature that almost overpowers him, full of moods, doubts and obstinacies. Does the quiet, logical, sweetly reasonable catechetical method really come to where that boy lives and find him at home?

In the Episcopal church, where the method is not a recent experiment or a thing by itself, most of these objections are met because of its place in a larger system. It is but one wheel of an ecclesiastical machine. The baptized child is accepted as a member of the ecclesiastical family, potentially regenerate; the catechism is not a matter of special class instruction, but it is taught in the Sunday-school; it is the tradition and so the expectation that the child will come forward in adolescence to prove his knowledge of the catechism in the confirmation class; instead of wait-

ing for a cataclysmal conversion and a Christian experience before admitting the child into full communion, the child is admitted upon attaining a fitting age and knowledge of the catechism, and it is believed that in the solemn interim between confirmation and the first communion, in the activities that follow or in the fold of the church with maturing character, spiritual life will actually appear. As far as the influence of this plan can be thrown about children, what could be more admirably planned to secure a quiet, normal Christian development and a minimum of loss of children in their growth from one period to another of life?

In the non-liturgical churches there must be some theory and scheme of the relation of children to the Church which shall make it natural and expected that children should enter full communion. At present the theory, if there be one, seems to be that it is not natural but is rather surprising if this takes place.

In some such churches children who have been baptized or christened in infancy are enrolled as infant members, brought at a certain age for instruction and then asked practically, not, "Will you come into the church?" but, "Must you go out of the church?"

In many churches, principally I think where the children are largely those of church members, tactful pastors form annually these classes which they instruct in the Christian way, the use of the Bible, prayer and service, solving doubts and encouraging good ideals and practical living, and as the result they

bring almost the entire company each season into membership.

The Guild of Bible Illuminators is a modest movement which seems destined to throw important light upon the matter of studying the Bible graphically. The purposes of the Guild are these:

1. To revive the old art of letter-illuminating for the adorning of Bibles and devotional books.
2. To encourage the extra illustrating of Bibles with reproductions of sacred art.
3. To help the enrichment of Bibles with marginal quotations and comments.
4. To discover and disseminate methods of studying the Bible graphically, by means of handiwork, among young people.

The pioneer of this sort of work is Mr. W. H. Davis of Brooklyn, who has made careful and successful experiment with the boys of the Young Men's Christian Association. He describes his work as follows:

"For many years there have been Bible-reading courses intended for boys, but it is a very unusual boy who will devote time each day to reading a portion of the Bible. These reading courses are seldom of any value for the classroom study.

"Boys younger than ten years will seldom do any work. The teacher must do the most of it. For boys eleven years and upwards the following courses have proved very interesting and profitable:—

- "1. 'Men of the Bible,' published by the International Committee, Young Men's Christian Association.

tion. A short course of studies of Bible heroes, one lesson devoted to each hero. In this course each boy makes a relief map of paper pulp. He has been given, a week beforehand, a list of models which he makes at home. After his map is painted with water-colors, the models of tents, altars, sheep, horses, city walls, swords, etc., are put in the proper places on the map. Fires are made on the map to illustrate the burning of cities or the sacrifice on an altar. All this can be done in forty-five minutes, and it is decidedly fun. During the map-making the teacher draws out the story of the hero's life, and puts on the blackboard the lessons suggested by the boys themselves. Their memory readily holds the story connected with the models.

"2. The 'Life of Christ,' published by the International Committee, Young Men's Christian Association, is another short course in which a public-school method is adopted. Blackboard sketches are made which suggest the various incidents in Christ's life.

"The boys like to draw pictures when the copy has first been given them. By making their drawings, which are, of course, simple, the story is quickly remembered. For instance, the fact of Jesus working as a carpenter, during his young manhood, is happily illustrated by sketching a hammer, jack-knife, saw, or other carpenter's tools.

"The purpose of this course is to teach the main historical facts of Christ's life on earth, so that a boy may have them fixed in his mind as permanently as he

does the facts in the lives of Washington and Lincoln.

"During many years' teaching, I have seldom found a boy who could tell in what year and at what place Jesus was born.

"3. 'Paul, the Missionary' is another course which offers much interest to boys, as relief maps with models can be made and pictures gathered to illustrate the cities and events of his life. Grecian and Roman histories may be freely drawn from to illustrate this study.

"4. 'Missionary Heroes' is a course following 'Paul the Missionary,' and offers great attractions, because it uses as its text-books the biographies of the greatest heroes of the world. Relief maps, globes, pictures, photographs are of great help in this study.

"5. 'The Books of the Bible' is a course that can be taught where a teacher with some knowledge of art can be secured either to teach the whole or to supplement the work of another.

"Bibles can be secured which have never been bound. Then they are sliced into sections, and for each section a cover is designed by each boy. Besides designing a cover the student makes an inside title-page, which is a copy of the lesson taught, and gives a statement of the contents. On the cover, which may be made of water-color paper or other material, the boy makes a design which will suggest something of the character or story of the contents. For instance, the books of Samuel, Kings and Chronicles naturally are kept together as one book, because

they tell the story of the kings. On the inside title-page is an outline of the story of Saul, David, Solomon, and the other eighteen kings of Judah and nineteen kings of Israel, the names of the great prophets of that period, and a few other important historical persons, such as Jonathan. The cover designed by one boy is very suggestive. An all-over design is formed by small golden scepters at the intersection of diagonal lines. In the center is a golden crown with jewels of various colors. Inside the border, which is painted royal purple, is the title, 'The Story of the Kings.' The boys will do this work at home with great delight if the material is provided."

I have already indicated that I regard this sort of work as most helpful. I have made trial of it myself with a very lively lot of boys and girls and have found that among young people of fourteen it won instant interest, which grew rather than diminished, and that it leads into attractive channels of work, almost infinite in variety. Some of the formal courses might not seem to attract those who are conscious of possessing no manual or artistic skill; yet as the aim is not art, but knowledge of the Bible, I find that a little judicious help makes it possible for even these to produce very fair work. In the study of the books of the Bible one can approach a boy who thinks he cares nothing for the Bible as a book, entirely upon the side of his interest in colors and brush work, with the added attraction of sociability. Several books may be summarized and several covers designed or all the

work may be done upon one book, for which a "Contents" or "List of Characters" or "The Story of the Book" may be executed by the boys, small marginal pictures inserted and Perry pictures as illustrations included. Formal didactics is unnecessary, for the books will be read and mastered almost unconsciously. The courses should be short, and can be conducted an hour after school, with the accompaniment of considerable freedom and social intercourse.

The Guild desires to learn of experiments and improvements in this direction.

The Church has other means of helping boys which are not everywhere recognized. The church service itself, the boy choir, the liturgy where it is used, the sacraments, are used with wonderful power in the Roman and Episcopal churches as an appeal to the imaginative and dramatic instincts. They may rightly be so used in other communions. Preaching to children, especially to adolescents, is the most beautiful art and the most rewarding task of the Christian minister. The spectacle of a church full of adults, who have passed the era of crisis and most of whom have been converted, engaging the efforts of a preacher is one of the most unsatisfying sights on earth. It is a mistake to think one has to "preach down to" adolescents. The most virile, noble and splendid truth is the best food for them. The emphasis upon Sunday-school attendance as a substitute for children is most unfortunate, since so many children leave the Sunday-school at the age of greatest danger, and, having

never formed the habit of church attendance, pass from all church influence. The Bible Normal College, when at Springfield, in its interesting experiment of the care of a mission church in that city, literally put "the child in the midst" by making the Sunday morning service one for children. My own experience is that if we give the children something to come for, and encourage their presence by simple rewards and attentions, we can secure and sustain the habit. In my own church, one year, 49 received such rewards, of whom 22 were boys. In response to many inquiries as to the method I will say that the annual recognition which I give to all the children who care to try for it is only a simple diploma with a five cent Perry picture on the back. To encourage such attendance among children just beginning to form the habit I require attendance only for a quarter at a time. They are given cards dated for each Sunday with a space for the text, which are punched as they enter the church. Those who reach a certain standard are the pastor's guests for an evening at the close of the quarter.

The revival appeals especially to adolescence. It satisfies the emotional nature. It is a simple appeal to the heart. Take away the late hours, the long services, the untrained and fanatic exhorters—features which are incidental—and reduce it to a "children's crusade," in which the social and emotional element is retained, where the ideal of the heroic and loving Christ and his grand and strenuous service

are held up by the pastor or a wise specialist with children, and we have an instrument of historic dignity and perpetual value. The danger is the forcing of the nature before it has come to its day of choice and the neglect to follow up the decision by careful training.

A plan which is being very strongly pressed in Sunday-school circles is that of Decision Day, a set day for securing or registering decisions of the adolescent children to follow Christ. A desire for "results," natural and often proper, seeks definite harvests after a long season of toil. The appointing of a State Decision Day and tabulating the totals from the day smacks, however, of loving children statistically. A person wonders if year books did not exist if the plan would ever have been thought of. The ease with which great numbers are secured starts the natural inquiry whether this is not another "short cut" which will prove disappointing in the end. Does this new method, which works so uniformly that it ought almost to be patented, produce other than mechanical "results"?

I have tried the plan very carefully for three consecutive years and have sought earnestly to learn in my own and other fields what is the real outcome. The method used at its best seems to me to be this: The aim is not to get great accessions to the church but to give to those who are passing through the psychical crisis the gentle shock that shall discover the child-soul to itself and help it into the kingdom.

The time to try the plan is just when this shock seems needed, and not in order to "swing into line" nor to be simultaneous with anybody else. It may be done yearly or once in three years or twice a year, according to the spiritual atmosphere. The plan should not be announced to the scholars much beforehand, but should be carefully prepared for with the teachers and parents. The present purpose is to secure the quiet committal of a group of scholars to Christ with the immediate enrolment of them in a pastor's class. In some schools the call is so framed as to secure a statement of the religious attitude of every member of the school, thus making a complete religious census. Usually, however, the plan involves a card to be signed stating a purpose, for example "to live the Christian life of love and service." I used a card to be signed in duplicate and witnessed by the parent, one-half being retained by the child and half by the pastor. I also required, to avoid thoughtless action, that the signing be done at home and in ink. The best way to secure wise signing is to make the teachers evangelists in their own little parishes. The wholesale signing or refusing to sign by a class is a symptom so common that it was what first led me to discount the method.

The way the plan works is this:—A startlingly large number always sign, invariably nearly a third. Children like to sign papers. It is a disease nowadays. Many adults have it. The first occasion is always impressive. The minister probably sends word the fol-

lowing Monday to his denominational weekly that he has 75 "converts." He has no such thing. What he really has is hard to state. Sometimes a good many join the pastor's class, oftener, I think, but few. The church roll is not materially affected unless these are very carelessly rushed into the church. In one warmly evangelistic church two years ago 115 cards were signed. Of these 20 have since joined the church. In another out of 74 three years ago there are 4. In another out of 131 there are 36. These "results" convince me that the numbers should never be announced.

It would be a mistake to suppose, on the other hand, that nothing has been accomplished. The majority mean what they say. The Endeavor Society shows the impulse at once. Some clear cases of new moral motive are seen. This advantage is seen at once: a large number, among them some hitherto unsuspected of religious feeling, make a committal which opens the way for personal conversation. Some other facts are noteworthy. Parents are apt to be incredulous of the plan. They think their child "is not quite ready yet." This may betoken ignorance or an instinctive protection of a sensitive, immature soul from rough hands. The second and third trials are not as impressive or fruitful as the first.

The important ones to regard are really not those who sign but those who refrain. What of them? There are certain temperaments who refuse to express themselves. They may be obstinate or timid. This is true: boys and girls will sign freely up to a cer-

tain year—about 14—and then they will abruptly drop off. After 18 or so the signing is resumed. Those seem to be the years of reserve. Then there is the leakage, the waste, the possible alienation. When 115 signed over 300 refused to sign. Is it not possible that these 300 believe that they have thus disowned Christ? It seemed a daring act—but the heavens did not fall nor the lightning strike—next year it becomes easier to refrain. Is it wholesome thus to lead young souls up to the great alternative and let the will fail, and do it year after year? One pastor avoids this by providing no cards and making the call only a great welcome. Others carefully explain that it is hoped and believed that all desire to belong to Christ and that the day is simply the opportunity for those who are ready to make the gift (the Easter gift, if it is that season) of themselves to God.

I trust that this discussion will lead to thoughtful study as to whether the plan is applicable in each one's own place, for that is the real criterion. Let the values be balanced, the conditions studied, the way life really grows be traced, the plan used with care, if at all, and the returns made simply a guidance to loving personal work.

V

SOME SUGGESTIONS AS TO HOW TO HELP BOYS

The preceding chapters may be summarized in the following statement of principles for work with boys:

1. Importance of the Period. The last nascencies of the instincts, the completion of the habits, the psychological crisis, the infancy of the will, the birth of the social nature, the disparity between the passions and appetites and the judgment and self-control, and the fact that, for normal and abnormal boys alike, this is the close of the plastic age, make this the most critical period of life, and one which should converge upon itself the wisest and strongest social and moral influences.

2. Necessity of Study of Adolescence. The changeableness, secretiveness and infinite variety of boys at this period makes necessary not only a study of the generalizations of psychology but an intimate knowledge of the antecedents, surroundings and influences of each boy who is under care and guidance.

3. What Boys Like. Social companionship of neighborhood groups of boys of their own age chiefly for physical activities.

4. What Boys Need. Nutrition, exercise, wholesome environment, guarded organization, arousement of self-activity, teaching by interest, will-training by

self-originaive muscular activity, and handiwork, something to love, something to know, something to do constantly, "religion of a physical nature if that is possible." As to organization, the *esprit de corps* of numbers, but the personal dealing with smaller groups, where possible. As to teaching, keeping a little in advance of the boy, without becoming unnatural. The chief requirements of the leader: powers of observation, collation and reasoning, persistence, firmness, justice, self-mastery and self-adjustment, large-mindedness and large-heartedness, and above all childlikeness ("It is harder to become a child than to be one"—*William Newton Clarke*).

These statements lead to an inquiry as to the instrumentalities at our service.

The greatest means of helping the boy is the Home. 'I have not emphasized this because we have been talking of other things. But the one thing that discourages the social worker for boys is the recognition that the divinely appointed institution, which has the most of the boy's time, interest and loyalty and every needed inspiration and appliance for his nurture, is untrue to its duty, and that nothing else can possibly take its place. Not only are children God's ambassadors to earth's homes, but it is the personality of the mother that originates in the child the earliest and the most prominent ideas of God. When a boy arrives at adolescence he turns from his mother to his father. That law-giving deity of the early years is now a peer, a companion and a sympathizer. The boyhood of the

father is the hero of the son, and it is almost impossible, as it seems ungracious, to provide substitutes for the ethical teaching and practice of the home. "In Sparta when a boy committed a crime his father was punished." The influences that disrupt the home and prevent its members from ever being together are most dangerous, not in their influence upon the parents, but upon the child. It is the evening lamp that is home's lighthouse. A home without a good evening is a home without hope, and the way a boy's day ends at home is a prophecy of the way his life will end. The hour after sunset is the Sabbath of the day. It seems, too, as if the very years of crisis were those most neglected. Many parents to-day are like cuckoos, willing to leave their young in anybody else's nest. Professor F. G. Peabody has pointed out that the modern boarding-school and summer-camp system for well-to-do boys is really a "placing-out system," analogous to that applied to poor orphan and neglected children. Especially do parents seem willing to trust their religious nurture to those who may be willing to take up the task of saving other people's children.

While it is doubtful whether any home can fully express all of a boy's vitality and interests beyond a certain age, many boys could be carried through the age of unrest without resort to outside agencies. When the "gang" spirit appears the parent can cooperate with it, rather than obstruct it. Jacob Riis tells how his wife met such a case of apparently dangerous conniving:

"My wife discovered the conspiracy, and, with woman's wit, defeated it by joining the gang. She 'gave in wood' to the election bonfires, and pulled the safety-valve upon all the other plots by entering into the true spirit of them,—which was adventure rather than mischief,—and so keeping them within safe lines. She was elected an honorary member, and became the counsellor of the gang in all their little scrapes. I can yet see her dear brow wrinkled in the study of some knotty gang problem which we discussed when the boys had been long asleep. They did not dream of it, and the village never knew what small tragedies it escaped, nor who it was that so skilfully averted them."

The happiest memory of my own boyhood—in a place where the neighborhood spirit was yet warm—was of the weekly evening gatherings in the various homes in turn, with the elders conversing at one end of the room and we youngsters playing games and acting plays and charades at the other. I do not remember that any of us ever cared to be anywhere else at night. The story of the Alcott family is another entrancing illustration of what I mean. No doubt the boys' club that meets in a home attic or kitchen is the best type in the world. The curfew ordinance has at least the advantage of making it necessary for the parent to keep the child in the home evenings.

Next to the evenings, Sundays are the times of the greatest opportunity in the home. I know how hard it is to abbreviate the afternoon nap for the sake of

the boy, but it will be better to do so now than to be awake with anxiety later. This day is in many a home the only opportunity ever open for what I conceive to be essential to an adolescent boy, a walk with his father alone. The Junior Endeavor movement has kindly taken the burden of Sunday afternoon from many a parent, and has thereby done a wrong to nature, to the home, to the Sabbath and to both parent and child. The dumping of children into Sunday-schools that their parents may go off Sundays is, heathenish and abominable. It is also a question how far any outsider has the right to encourage religious feeling in a child without the knowledge of its parents. The extent to which parents have abdicated their priestly office is seen in the testimony of several pastors that when they sent invitations to their communion classes to the children, through the parents, as was proper, the children would not come because they were not invited directly and the parents made no response at all!

If the period of habit-making has been passed wisely in a simple, consistent, pious home life the period of will-training will present fewer difficulties. I cannot emphasize too much in the matter of will-training the advantages of the country home. The *good* will is there more easily fostered because the boy is from the start an active member of the firm. City households that are able to emigrate bodily to the country solve half the difficulties of restless childhood and store up material for winter nourishment

and exercise. The country week and the vacation school and the summer camp do the same thing in a lesser degree.

With all the space I have given to the description of social agencies I am in heartiest agreement with the Rev. Parris T. Farwell, when, speaking of church organizations for children, he says: "We need to-day, not more work in the church for children, more infant classes, catechetical classes and Junior Endeavor societies, but more work for the homes of our people. We need a deeper, holier, sublimer conception of the family, its relationships, duties and opportunities. We need more faithful parents. In this respect we are growing worse rather than better. And it is to be feared that our church organizations for children are helping this downward movement. More and more the home is handing over its function as a school for the child to outside institutions which are absolutely incapable of doing the work as it should be done. These institutions are better than none for children who come from unchristian homes, but they never can fill the place which the father and mother should fill in training their children for Christ. I know of no weightier problem for the Church to solve than that of restoring to the home, in the face of the materialism of the age and the industrial system under which we live, the religious life which belongs to the home and which alone can keep it sacred. This I consider to be the indispensable factor in true preparation of children for Christ's service. Other things which we

are undertaking, and which it is wise to undertake, in children's organizations, should be supplementary. At present they are too often makeshifts, taking the place which does not belong to them."

Next to the home we must place instrumentalities that are homelike. Celia Thaxter told of

"The gracious hollow that God made
In every human shoulder, where he meant
Some tired heart for comfort should be laid."

God destined some people to be parents. Others he left for god-parents. That old chrismal idea needs to be revived. Many an empty heart could be filled with lad's-love. There are great houses which are silent that could be filled with wondering children; and unsatisfied cultured lives that could be poured out in no finer crusade than to give a few boys a place that has the home-touch once or twice a week. Some Sunday-school teachers have thus brought the school into that contact with life whose lack we mourned in our last chapter. Many a college graduate—like the boys' athletic hero, Evart Jansen Wendell, or some girl from Smith or Vassar—has done the same. Among the well planned ways of helping children and helping their homes at the same time I think the best is the Home Library System with its circulating game and picture adjuncts.

Next we have the public school. I cannot speak of this at length. Its progressiveness is the admiration of us all. Once there was no training but liter-

ary training. To-day five kinds of instruction are recognized: training of the body, training of the senses, training of the mind, training of the will, and training of the moral nature. Of all advances in education I look with most hope upon manual training, for educational rather than industrial ends, especially for its influence in will-training and moral training. "Manual Training," says Professor C. H. Henderson, "is not practically or theoretically a school to merely train the hands, to make boys useful about the house, to supply the world with artisans, to take the place of a dead apprentice system, or to meet in education the demands of an industrial age. Its true end is the major end, the attainment of the complete life, the unfolding and perfecting of the human spirit." Manual training arouses the latent interests, and if the scheme be humanized rather than mechanical, teaches patience, accuracy and honesty, dignifies the hand, develops the self-origivative powers and discovers the life mission. There are evidently to be very soon in our schools some very radical rearrangements of our curriculum and a postponement and curtailment of seat work and home work. But the point which most interests us is as to what part the school of the future is to play in moral training. Miss Margaret J. Evans, Dean of Carleton College, has been speaking earnestly upon this matter. She points out that while "the standard of honesty and truthfulness is much higher among pupils than among those not attending school," "pupils who go from the schools to business

are not established in the moral principles which they especially need, and there is little hope of their acquiring these principles in business." She says that the means for moral training in our schools are four:

"1. Systematic, required instruction.

"2. The personal influence of the teacher, with incidental teaching in connection with the ordinary lesson.

"3. School discipline in general.

"4. Public sentiment within and without the school."

She states that moral instruction is required in but four or five states, and this not regularly or definitely. "A subject which is not in the curriculum, which has no time set or allowed for it, which no one asks about, and which has no methods of teaching prescribed, cannot secure from too busy, always hurried teachers, much attention." About the only formal teaching that is ethical is about temperance, a minor virtue, taught usually as a prohibition. She makes hearty acknowledgment to the character of teachers and the excellence of school discipline as far as it goes. The emphasis upon patriotic days and heroic national figures, so elaborate as almost to create a religion of country-worship, fine literature, the moral effect of doing one's work well, the enlarging influence of the subjects of study, the impress of Wonder upon the child's life, constant association with a refined personality in cheerful, orderly, stimulating and informing employment—these are truly moral forces of

great power. But outside the school are their opposites, disorder, bad associates, vile literature, and a public sentiment which, whether expressed in literature or life, is neither reliable nor uniformly uplifting. It is Miss Evans' belief that we must fight the real battle for honesty and morality in the schools. By the training of the will and by systematic, required instruction in the first laws of morals, "based on the 'ought,' whose authority all acknowledge, even when opinions differ as to its origin," together with added emphasis upon all other instrumentalities which we have at present, it is her conviction that this desired end must be attained.

A clipping has come to my attention which describes the first graded attempt in this direction of which I have learned.

✓ "Ethical teaching has been made systematic in the schools of Anderson, Ind., where the school board has adopted a course reaching from the primary grade to the high school. Children in the first grade are admonished to be obedient to parents and teachers, to be kind to their playmates, and to be willing to share their toys with others. Truthfulness is inculcated in the second grade, as also love of home, kindness to animals, cleanliness in person and dress, and the cultivation of a pleasant manner. In a step higher cheerfulness and honesty are emphasized, as also good habits, love of the flag, and respect for parents, teachers, strangers and old people. Self-respect, as also respect for the rights and privileges of others, and po-

liteness are the ethical subjects in the fourth grade. Here, also, the children are instructed as to some of their rights and privileges. Industry, its necessity, its benefits and its rewards; promptness, economy, justice and mercy are the subjects in the fifth grade. These are elaborated in the sixth grade, where also the children are admonished to be unselfish, and to have a proper reverence for God, for those in authority and for the aged.

"These ethical teachings broaden in the seventh grade, where instruction is given in the practical duties of citizenship. There the children are taught respect for and obedience to law; property rights, including, of course, regard for the property of others; the duty of the strong to the weak, and temperance. In the eighth grade talks are given on political and religious freedom, on how patriotism should be exhibited, on true manhood and true womanhood, and on the ideal family. The system fitly closes in the high school with lectures on duty—duty to the family, to society, to the State, to self and to God. These various topics throughout the school course are illustrated by examples from life, and are made interesting by appropriate literary selections. This is thought to be the first attempt at a complete system of ethical teaching for the public schools." It is in this same wide-awake community that educational summer pilgrimages of teachers and pupils to distant historic sites, after the custom common on the Continent, were inaugurated. The Cleveland Y. M. C. A. has

for several seasons done the same thing in its boys' department.

* Some recent evidences of the way the public school is invading personal and home life are suggesting that the life of the community, both social and moral, is to center more and more in the schoolhouse. We already have "home work," reception days to parents and parents' conferences, school dances and excursions. Now efforts are making to use schoolhouses in great cities for workingmen's clubs as they are already being opened in New York City for clubs for street boys. In Boston they are asking that licenses for newsboys be granted by the school board instead of by the aldermen. To some this tendency may seem secularizing and institutionalizing and likely to supplant the Church. To others it will seem hopeful as bringing to pass things by support of public funds and under trained management which would otherwise be feebly and poorly accomplished.

The purpose of this chapter is to name and discuss briefly some of the more important of the many special methods which, in community and church clubs, have been found helpful with boys. The individual worker may be hampered by circumstances from using them all, but so rich and impressible is boy-nature that it seems wise to utilize as many as possible.

Games and Play. In my first chapter I made strong emphasis upon the place of play in child-life. I even intimated that it was what childhood was made for. This was the idea of Groos who said that it is not

true that animals and children play because they are young; they are young because they need to play. Jean Paul said: "Play is the first poetry of the human being." "The essence of play," says Hamilton Wright Mabie, "is the conscious overflow of life that escapes in perfect self-forgetfulness." Another says that "play is joyous because it satisfies the highest function of which the child is capable." A different statement of the same thought is made by John M. Pierce when he says, "What gives zest to a game is the story in it." This relation of the imagination to the physical expenditures is so close that it is not a joke but an actual fact that a boy becomes more tired sawing wood than in the much more violent exercise of playing ball. Naturally, the importance of play in education is being studied. It is remembered that the Greeks made the games and play of their children an integral part of their education. It is remembered that a thousand years ago our Norse ancestors taught every child of noble birth to do eight things: to ride, to swim, to steer, to skate, to throw the javelin, to play chess, to play the harp, to compose verses. Dr. D. G. Brinton is thus led to say: "The measure of value of work is the amount of play there is in it, and the measure of value of play is the amount of work there is in it."

Mr. George E. Johnson is the one who has made the most careful study of and practice with play in education. He urges that "for school children should be chosen, as far as possible, the games which are

based on instinctive tendencies. On the hunting instinct may be based games of chase, games of searching or hunting, games of hurling or throwing; on the fighting instinct, games of contest, as wrestling, boxing, trials of strength; on emulation, as jumping, racing, trials of skill; on curiosity, parlor magic, riddles; on sociability, the social games; on acquisitiveness, collections; on constructiveness, wood-work, sewing, making toys, doll-dresses; on the caring instinct, dolls, pets."

The purpose of choosing games should be, he says:

"1. To stimulate a healthy play interest and educate it.

"2. To play games adapted to exercise certain faculties of the mind and body.

"3. To teach games which may be played at home."

On pages 143 and 144 I describe Professor Burr's plan for coordinating stories with play.

While it is a matter of experience that games teaching observation, memory, attention, and furnishing physical activity are quite numerous, indoor social games which can engage a large social group are very few. He would be a benefactor to childhood who would present even one good one. This is especially true of games enjoyable by older boys and girls.

Gymnasiums. The gymnasium is instantly attractive to a boy. He sees in the ropes and bars and chest weights the vision of himself as an athlete and a victor. I do not think the gymnasium as mere physical

exercise appeals to a boy. It gives him nothing to anticipate or to remember. I think it is to the combative and emulative nature that it appeals. For these reasons the gymnasium should be controlled by the play interest. And as it is this interest that dominates, those boy-leaders who have no gymnasium can get along without it if the play-interest in physical activity can find some other room for exercise.

Handiwork. This is the reason why hand-training is commended. It gives the boy more than the gymnasium and it appeals to more instincts. The trained hand opens the door of shop and laboratory. It not only is the chief means of will-training but it leads to the discovery of adaptabilities of life, it opens the way to specific usefulness, it solves the question of the life tendencies, it develops the expressing man, and the interest it excites leaves no room for crime, self-indulgence or mischief.

Wood-work would naturally suggest itself as the easiest and least expensive form of handiwork, as well as the most varied in result. Elaborate equipment or salaried teachers are not indispensable. With a good old carpenter and the boys' own jack-knives I kept thirty of them happy one winter. It is very easy to let the hobby of utilitarianism and the desire to make pretty things to photograph for the annual report run away with the handiwork method. The purpose should be, I take it, not to make artisans but manhood, not hand-agility but will-power. For this purpose I know nothing better than to plan some co-

operative task, such as the beautiful achievement of Miss Mackintire's "Captains" in making an "Inasmuch" motto for the Labrador hospital, or an entertainment, like "Hiawatha," for which weapons and costumes shall be contrived by the boys themselves. What is done should be worth doing and be well done. This faculty for mechanical and individual efficiency has been almost lost to-day in the differentiation of labor.

Collections. Dr. G. Stanley Hall found some years ago that of 229 Boston schoolboys only 19 had no collections. A recent study of children's collecting shows that the fever begins at about 6, rages from 8 to 11, is at its height at 10, and, among boys, lessens after 14. Of things collected the following general classes exist:

Cigar pictures, and stamps, 34 per cent.

Objects from nature, 32 per cent.

Playthings, 11 per cent.

Miscellaneous, mostly trivial, 8 per cent.

Pictures, 6 per cent.

Historical, 3 per cent.

Literary, 2 per cent.

The rage for stamps is from 9 to 11 and for cigar and cigarette pictures from 11 to 12. Among the prominent single objects gathered, besides those already mentioned, are: marbles, advertising cards, books, rocks, shells, war relics, buttons, badges.

While local opportunities vary, these facts would furnish suggestion as to the directions of probable in-

terest. It will add much to the value of the process if the apparatus used, such as aquaria, cages, flower-presses, scrap-books, be made by the boys themselves.

Camps, tours and vacation philanthropies. Great as are the advantages to health and recuperation of giving city boys country air, the chief advantage seems to be that the country is a boy's own home-land. Here only are the instincts of his life satisfied, and here only can he rightly develop the more elementary virtues which we call the "savage" ones. Mr. E. M. Robinson in his excellent study of boys' camps says: "The rowing, the swimming, the games and athletics, the plain food and fresh air, the freedom of dress and action, the enduring of trifling inconvenience, and the running of trifling risks, the touch with nature in storm and calm, the looking out for one's self, the exercise of one's judgment, the following of the leading spirits of the camp, and the leading of the following spirits, and a hundred and one other things, all tend to make the camp a place where the boy will develop those savage virtues which are the admiration of boyhood. . . . Every tendency of the camp is to develop the manly side of his nature, and to make him despise and rise above all that is weak and effeminate." The enjoyment of uncomfortableness, the desire to be on the water and in the water and close to a body of water, to be in the sand, to stay out all night, to sleep on the ground, to bury one's self in the sand, to watch the camp-fire, to brood over the waves and the stars, the devotion to the camp leader, the passionate friend-

ships to camp comrades, the peculiar tenderness to manly religious impression at night when the fire burns low—these seem to be reversions to a more primitive state and opportunities for the most intimate and enduring and uplifting influence upon the lives of boys. It has been my regret that I have not yet been able to test these means personally, although I have studied them at first hand, but I am so convinced of their value that I count the summer rather than the winter the time of opportunity, in church or community, for helping boys. It is pathetic to notice how uneasy the city boy is at first in the country, how its loneliness and discomforts oppress him, but after he has found himself, as he will in a few days, if the right stuff is in him, nature's silent evangelism almost transfigures him with its welcome and wonder.

Saving. In this connection it seems necessary only to commend highly the plan of the Stamp Savings Society and the pass-book system of the boys' clubs.

Music. Believing in the power of music to soothe the savage breast, several clubs have organized choruses. Churches organize boy-choirs as much to help the boys, as to help the church music. Some clubs print the better popular ballads of the day, mingled with patriotic songs, on sheets, for singing in unison. Contrast the sunset hour in a college town with hundreds of boys singing on the campus with the same unmusical or uproarious hour in a large village or small city, and you will see something of what music will do.

Nature Study. I have already spoken sufficiently of collections, of vacation schools, of summer camps and of winter groups, for nature study. I commend the Agassiz Association. The garden-plots for boys at Dayton, Ohio, and the exhibitions and prizes connected therewith are interesting both socially and industrially.

Drama. This instinct is much neglected. It is as legitimate as any, and craves expression. Mr. William A. Clark speaks of "the boys' mind, cursed with melodrama." He is referring to the street boy and his interest in sensational news, prize fights and the plays of the South End playhouse. Some substitute for these evils must exist. The charade, the dialogue, the missionary and Sunday-school concert, and the desire of boys and girls to "get up an entertainment," are manifestations of the same instinct in our church life. I am watching for light on this matter with much interest. In this age, when open church opposition to the theater is becoming silent, our children will be kept from the real temptations of the modern theater by giving them their own opportunities for expressing this instinct for personifying character and action. In adolescence dramatics are helpful in enforcing unconsciousness of self, accuracy in memory and action, and some degree of grace of demeanor. The number of published dramas suitable for boys is few. Remembering their unwillingness to memorize or prepare at length, the most usable things seem to be poems acted in pantomime, and such entertainments

as "Hiawatha," "The Husking," "The District School," etc. The novel-reading craze is a kindred one, and may be similarly met. A sedate Congregational women's home missionary paper contained recently a most stirring little play of western missionary adventure to be performed by boys, which was called "a missionary concert exercise." I don't care what you call it. It was a good thing.

The Knights of King Arthur helps the dramatic instinct without including the theatrical element.

Socials. I have advocated the organizing of boys and girls separately. In organizations for sitting still and talking in meeting I insist on this, for those two things are specialties of little girls. But in societies of the more active sort it does not make so much difference, for the boys and girls before they are thirteen will not pay any attention to each other. It is desirable, when children are maturing, that they should be brought together under adult auspices for mutual acquaintance and development. The things that do take place at church socials and unchaperoned children's parties, if written out would make a chapter of horrors. Is there such a thing as a sensible church social for boys and girls? It is a fact that some parents think a dancing school is a better place for their children than the church vestry. No doubt it does pay some attention to manners. In the age of physical exuberance these socials need special attention. They should be small. The children should come in sections, if there are too many to come at once. There

should be one head, who should have a definite plan for the entertainment to be provided, and a sufficient body of adult assistants. The pleasure should be spontaneous and much of it provided by the children themselves, but it should be refining, of continuous interest, inclusive of all, and governed in its length by the bed times of the children. It should also be remembered that when well meaning people ask children to come from their homes in the evening, whether to play or to pray, they are responsible that those children shall arrive home early and in good company. Personally I am through with affairs that send young girls forth on city streets at nine o'clock with accidental or self-chosen chaperonage.

Stories. Not only is the story the chief way of teaching in both the secular and the Sunday-school until the child is well along in adolescence, but it is a method of universal interest. It was the primitive form of history and the first means of perpetuating crude scientific discovery and religious tradition. It is the material of the Old Testament and the charm of the New. It is a perpetual interpretation of life. Fairy stories not only appeal to but are the actual translation of child-life, which is fairy life, in its wonder, credulity and ignorance of boundaries and limitations. Stories of courage and adventure also reflect that era of hero-worship and out-of-door in which the adolescent lives. Miss Vostrovsky in an examination of children's own stories found that they told stories about children rather than older persons in the

proportion of 40 to 1, true rather than imaginary stories, as 49 to 7, and of unusual rather than ordinary subjects as 45 to 11. She also gives a chart of the elements of boys' interest in stories, which I reduce to per cents, as follows: action, 36; name, 24; appearance, 10; possession, 7; speech, 5; place, 5; time, 3; feeling, 2; dress, 2; esthetic details, $1\frac{1}{2}$; sentiment, 1; moral qualities, 1; miscellaneous, $2\frac{1}{2}$.

Believing that the boy reproduces successively the ideals of the race, Prof. Burr has applied to the boys in the federated clubs conducted by students of the Y. M. C. A. Training School at Springfield, a graded course in stories, as follows:

1. Race stories, especially Teutonic myths, legends, and folklore. Stories appealing to the imagination and illustrating the attempts of the child race to explain the wonders of the world in which he lives.

2. Stories of nature; animal and plant stories.

3. Stories of individual prowess; hero tales,—Samson, Hercules, etc. Stories of early inventions.

4. Stories of great leaders and patriots. Social heroes from Moses to Washington.

5. Stories of love; altruism; love of woman; love of country and home; love of beauty, truth and God.

He suggests also the possibility of associating with these stories, as appropriate means of expression, activities as follows:

With nature stories, myths and legends would be associated: tramps in the woods, and every variety of nature study; care of animals, plants, etc.

With stories of individual prowess would be associated the individualistic games, athletic and gymnastic work for the development of individual strength and ability, also, constructive work of the more elementary type,—work with clay, knife work, basket weaving, etc.

With the stories of great leaders and patriots would be associated games which involve team play, leadership, obedience to leader, and subordination of self to the group.

With the altruistic stories would be associated altruistic activities adapted to boy nature,—the doing of something for other boys, less fortunate.

The story, not the homily, is with children the supreme teaching agency for moral impression. The moral, by the way, is better not at the end of the story, but in sly touches in the middle and as produced by the narrative itself. He who can look into a circle of shining children's eyes and tell a good tale knows one of earth's finest luxuries. Oh, for more shamans, minnesingers, troubadours, bards, jongleurs or Pied Pipers!

Pictures. I need not speak of the many uses of the Perry Pictures, the Elson Prints, etc., in creating an interest in art, history, collecting, etc. To require a group to invent a story to fit a picture is good drill for the imagination. I have found three pictures of Holman Hunt's especially helpful in the religious instruction of adolescents. There is something in their opulence of detail and mystic beauty which makes

them singularly effective. They may be used for impressing the solemn lesson of the importance of adolescence as the time of choice and opportunity. First, I use "The Child in the Temple." I point out the many details: the inscription on the door, the doves, the rejected stone in the court, the blind beggar, the lamplighter, the babe brought to circumcision. Then the characters appear: the doctors with their scrolls and phylacteries—one is blind—Mary with her look of amazement and love, Joseph with his protecting hand, and the boys in the picture—the musicians, the slave and the Boy Jesus. It is his hour of awakening to life's meaning, God's will and his hour of choice. I use the "Light of the World" to lead to the thought of the life-door at which the Christ knocks, *which can be opened only from within*. And "The Shadow of the Cross" suggests the manliness of the young Christ and his choice of the cross rather than the jewels over which his mother lingers.

Questions. The true leader will be often Socratic. He will not furnish categorical catechetical answers, but, finding that the *one thing* humanity and especially child-humanity is unwilling to do is *to think*, he will constantly in private and in public suggest haunting and leading questions of ideal and practical ethics which must and will be answered.

Sex-instruction. I believe that sex-perversions are the most common, subtle and dangerous foes that threaten our American life. Intemperance is frightful, but it is a perpetual object of attacks, some of

which are successful. The appetite which excites it is unnatural and has to be acquired. The sex-appetite is universal, it partakes of the extreme selfishness of a most selfish period, and its sins are so hidden, so general and reach such personal and intimate relations that it is difficult to crusade against them. These perversions usually have their root and acquire their dominion in adolescence, when passion is most active, ignorance most great and self-control most weak.

The topic has been handled with so much sentimentality, morbidity and downright devilishness that I will make a strenuous effort to treat it with sober common sense. The three sex-temptations to which boys are subject are, I take it, impure thoughts and conversation, self-abuse and fornication. The first temptation is the result of knowledge of sex matters gained from impure and imperfect sources and is stimulated by a desire to complete this knowledge, by the impression that such knowledge is esoteric and is to be regarded as a sort of stolen sweets, and by the development of sexual appetite with maturity. This temptation is to be met in the home by stripping the subject of a mystery which it does not possess, by revealing frankly and simply, as curiosity arises, the facts of sex as a part of general physiology, and by such an emphasis upon the holiness of the function, the sacrifices of maternity and the necessity of a sound body as the antecedent of future parenthood as shall give the moral cleanness and the ideals to lift

the child above brooding, unenlightened, morbid thoughts and passion-feeding conversation. The matter of self-abuse is to be dealt with physiologically also, a fair statement of its effect upon the nerves, endurance and energy of the growing boy explained, and contempt expressed for it as a nasty habit rather than the implication that it is physically or spiritually damning. I think we may as well face the fact that the practice is, for at least a short period in life, well-nigh universal. To teach physical horrors which may not follow is not to deter those to whom they do not follow and is to put others under the control of the quack practitioner, while to preach that this vice is the unpardonable sin is to dishearten those who struggle against it in vain, but who may, if they are dealt with indirectly, outgrow it or be weaned away from it. This habit is much a matter of nutrition, clothing, hygiene, association and physical exercise. Fornication when it occurs with boys may be the result of an abnormal sexual nature, but it is more apt to be the result of information gained surreptitiously and curiosity unduly aroused and of evil companionship or unusual temptation. It is important to contradict the impression given by much of our literature that this sin is romantic and semi-heroic, and to show its essential cruelty, selfishness and beastliness.

The method of treatment for all these evils is, in general, to delay and temper sexuality by plain food, early rising, thorough bathing, a watchful care of reading, companionship and causes of excitement,

plenty of exercise and the full occupation of time. The close and mysterious connection between the rise of the religious and the sexual instincts makes it seem possible to make one govern the other. It is upon these two matters, which come so near to the soul, that one can draw closest to a boy's life. Ideals are, I believe, the final and supreme safeguard of purity. I agree with Professor H. M. Burr that "the possession of high ideals of bodily strength, of the essential elements of strong manhood and a high ideal of woman" are the things that hold when all else fails.

The place for doing this work is the home. It is strange that parents should be willing that stable-boys, quacks and villains should become the instructors and guides in those matters which have so much to do with personal purity, the morality of the commonwealth and the future of the race.

Where the parents are not doing their duty it must be done by others. But when others take this up the best way to use first is to try to persuade fathers to perform their tasks. "Purity talks" should be given to fathers rather than to boys. Books may be suggested to fathers for wise information. A few are commended in the Bibliography. If boys must be instructed by anybody outside their home they should be dealt with individually and by conversation. No book has been written or can be written which is suitable to put in a boy's hand. If it tells too little it will arouse his curiosity. If it tells too much it will inflame his imagination. The effort is to be not to

make him think about this subject, but to satisfy his legitimate curiosity and get him to thinking about other things. This is why I object to "purity talks" to boys. The subject is for them not social but individual. They are not to go out and exchange words about it and brood over it. The strongest force for purity in the boys' club is that it is a time-filler and energy-expenders for boys and a means of transforming an abnormal appetite into healthful physical exercise. The thing which we want to get our boys to do is to realize that it is a noble and knightly thing, as well as a necessity to many, as Professor Burt G. Wilder has said, "to go into training" for a manly struggle with the sensual side of his nature.

An encouraging illustration of the way this wiser treatment works is seen in its results at the Good Will Home for Boys in Maine. As each boy enters the school he is during some informal conversation informed by the principal regarding the wise regulation of his body with especial reference to the dangers of puberty. No further reference is ever made to the matter, unless the boy makes it himself, as he often does, when he comes across some alarming bit of misinformation, but among all the teachers and in all the life of the school it is insisted that the sexual organs are simply a commonplace and not a shameful or mysterious portion of the human body. Before the close of his course each boy receives in the same way from the principal such information as will help him meet further temptation and prepare him for married life.

The result is this: young men who have associated with these boys most intimately for a considerable period during the summer find that the conversation of all is free from obscenity, and that the moral life of the school is pure.

I am glad to note that the boys' departments of our Christian Associations and many religious workers with boys are taking this up, but I wish they would first take lessons from Mr. Hinckley in the art of how to do it.

There are other boys' club methods which I could mention. Some of them were suggested in the descriptions of the various organizations in the last chapter. The use of humor will not be forgotten, a trait which is universal in boyhood. What we call noisiness, teasing, hoodlumism, practical joking and even irreverence is what some one styles "joint humor." Remembering that this is so, the best way to attack those nuisances is by the expression of humor in better ways. Conundrums, puzzles, "sells," "yarns," and newspaper jokes are good bait for boys, who are usually as well provided as their leader with material and quite as quick to take advantage of their opportunity. The illustrating of the personal habits of cleanliness, temperance, reverence, good taste, is a constant privilege. Anything of the other sort in a leader is a complete disqualification. To encourage a boy to have a pet of some kind is far better than to get him to join a society for rescuing stray cats and then bragging about it. Indeed, doing for others is

the strongest ethical force which the boy can feel. We are told truly that "girls are trained to give up, boys to demand." Often the boys' club exaggerates this tendency. Talks on practical questions by men whom the boys may justly admire are also an ethical influence of great importance. The introduction of recognitions and special privileges will have a stimulating effect, if they are made accessible to a fair grade of effort rather than exclusive to a first and second. The last method which I name is the most important.

Personality. The three curses of humanitarian work are utilitarianism, uniformity and numbers. And the greatest of these is numbers. It takes perpetual vigilance to do church or social work without becoming a slave to the addition table. All work for men that amounts to anything is in the end the influence of personality on personality. So in boys' work we have two things of importance to consider: the personality of the leader and that of the boy. Mr. Mason suggests as the easier qualifications for such a leader that "he must necessarily have the magnetism of Moses, the patience of Job and the wisdom of Solomon." It would be unfortunate to place the standard so high that everybody would shrink from the work. The boy is influenced by his leader in two ways: through his imitativeness and through his affections. He idealizes his leader and tries to become like him. "Teaching is really a matter of contagion rather than of instruction." His leader must therefore be a person of character and self-control. He loves his leader

and wants to do for him. His leader must be a person of ideals who can offer him good and true things to do.

The personality of the boy must never be forgotten. We must forget our addition table and stop seeing our boys as flocks. The most important thing any one can do for a boy is to love him. We must know each one in his school, his home, his playing and gathering places as well as at the club or our own home. There are so many different kinds of boy under one hat and boys differ so much in their individual interests and the interests of one boy change so fast that it takes a watchful and encyclopedic mind to keep track of them.

In every group of boys there is at least a third who cannot be reached by any group method. They may be unsocial, they do not like what other boys care for, they have not the leisure or the permission to join a club. They are worth just as much as the rest. These must be won by personal approach.

The way to help boys by the methods we have mentioned, as Lancaster says, is to "inspire enthusiastic activity." "You can do anything *with* boys. You can do nothing *for* boys." "Oh," says one, "you give the boys something easy all the time." The things that inspire enthusiastic activity in a boy are not easy things. Is baseball easy? Is football easy? Is swimming a mile easy? Are wood-work or parallel bars or punching bags easy? Interest is not ease but it makes things easy. In that marvelous study in the

New Testament of Jesus and the Rich Young Man, we have a study of Jesus and adolescence, and the appeal that the Master made which aroused that slothful idler almost out of a lifetime of languor, was an appeal to the difficult, with this inspiration, his own passionately declared love for him.

We should use as many methods as we can thoroughly, letting each get its effect and coordinating also, so as to feed the boy with as many interests as possible. We cannot tell which one may determine his life-work or mould his character. It is inspiring to remember that the little group club of boys is often a lad's first entrance to the social institutions of his race and that in the self-originating exercises of the boys' club one may do what the school does not accomplish—help the boy to decide what he shall be.

We should give each boy something to know, something to love and something to do. That is, we must train his mind, his heart and his hand, and while doing these three we train his will.

It is a curious fact that the boys most in need of succor are of two classes, the children of the rich and the children of the very poor. Here, as elsewhere, the life and activities of the common people are the sound core of the nation's strength. The boys of the rich are debauched by luxury and the free use of money. The boys of the very poor are degenerated by the opposite causes, lack of nutrition, instruction and good example. Another fact which shapes the whole problem is that most boys are living to-day in what is for

them an artificial environment. They live in cities. No one who has dealt with boys successively in rural regions, large towns and the city could have failed to notice how much less potent in grasp, attention and efficiency are city boys, living between walls and pavements and among a thousand distractions and allurements, than country boys, with their freedom, contact with nature and wild life and opportunity for origination in work and play in woodland, pasture, and carpenter shop in the barn.

The problem is by no means, then, a missionary one, in the sense that it consists in providing clubs for slum boys alone. The extravagances, immorality, intemperance and general good-for-nothingness of wealthy boys are often an alarming factor in our suburban life.

The difficulty of restoring natural conditions among unnatural surroundings is tremendous. It means the creation of an artificial country atmosphere. The institutions and instrumentalities which are striving to do this by their shops and playrooms and their vacation philanthropies are, though informally, among the great benevolences and educational institutes of the city, and need and demand a fuller recognition and a heartier support by consecration of money and life.

The needs and possibilities of work with adolescents can scarcely be exaggerated. One third of life, "the submerged third," as Dr. Stanley Hall calls it, is in the adolescent period. One third of the people in America are adolescents. Three million of the human

beings in America are boys between twelve and sixteen years of age. The so-called heathen peoples are, whatever their age, all in the adolescent period of life. We send missionaries to inculcate among these distant peoples morals and religion, which we seem to think our own little folks can possess by some innate providential instinct. Work among men has been emphasized as of prime importance, but as compared with work among boys it is as salvage to salvation.

The attention of the Church during the last twenty years has so turned toward the young that it takes no prophet to foretell that this is to be the central work of the Church in the new century. Jesus, who appeared before the world at the beginning of his adolescence and left it at its close, set the child in the midst and said, "Of such is the kingdom of heaven." The psychologist and the Christian are both listening to this word of the Master. "Save the world in adolescence" will be the new war cry of missions.

In the development of the boys' department of the Y. M. C. A., and in the growth of the big city boys' clubs, in the founding of such institutions as the Bible Normal College, whose motto is Horace Mann's "Wherever anything is growing one former is worth a thousand reformers," in the opening of a new profession, that of the teaching ministry, in lay work in the Church, we have abundant intimations that the field of work for boys is soon to offer many opportunities for many men's life-work. In the smaller groups of those engaged in social service, in the

Sunday-school and the other forms of church nurture, the harvest is already white for splendid consecrations of volunteer helpers.

This volunteer movement will be as truly one for the devotion of young people as the famous student movement which was born at Northfield in 1886, and it will be both for home and foreign work. Foreign missionary work, already conducted with a breadth and scope which is a lesson to home church work, will be enriched and made fruitful by the application of pedagogical methods to the adolescent races. In the home churches here is the beckoning opportunity for the younger ministry, fresh from its own adolescent days. But it is not a priestly service alone, though the calling is a sacred one. Many college students, like the one at Harvard who told Professor Peabody that "he wanted to make Harvard something more than a winter watering place," have done work for boys during and after college days, and have sometimes found the religion in service, which they had lost in study. Joseph Lee suggests that as the young page was placed in charge of an esquire but a few years older to learn knightly habits and then sent to the young knight's castle to learn knightly ideals, so the boys of to-day need the contact of chivalrous young men to make them courtly and noble men.

VI

THE BOY PROBLEM IN THE CHURCH

The boy problem in the Church is not different from that in the home, the school and the community. It is the same boy everywhere. He may step a little more quietly, wear a different suit of clothes and have a whiter looking face and hands than elsewhere, but he is the same after all: physically alert and restless, emotionally eager, socially friendly though shy, mentally absorptive and curious, volitionally independent and stubborn, and with a spiritual nature which is secretly but honestly feeling for foundations and development.

Here, as elsewhere, it will be impossible to separate one portion of this complex being from another and train it by itself, just it would be impossible to act toward the boy in school as if he were all intellect and no body or in the gymnasium as if he were all body and no intellect. To the Church as elsewhere the whole boy comes and in it as elsewhere he must be symmetrically trained.

The methods of training boys in the Church, then, will not essentially differ from those used elsewhere. The Church desires as much as does the gymnasium that the boy should have a sound body and as much as the school that he should have a sound mind and as much as either that he should have a sound heart

to govern both. In short, with other philanthropies that work for boys, the Church stands for character, developed in mind, body and spirit.

It may be true that the Church seeks more than any other institution does. In seeking Christian character it seeks character moved by the Christ-motive as a motive higher than any others possible. But as elements of that character it must recognize, with others, the interdependence of mind and body and the essentials of will-training and moral training by self activity which have already been emphasized.

When we come to ask what the Church has found out about the training of the religious nature, we are at once impressed that both the oldest and the newest study have been little more than statistical analysis. You can catalogue a date or an event, but it is hard to catalogue a boy. Whether it be in the annals of some ancient revival or in the charts of Starbuck we have learned little more than this: that at certain ages is conversion most to be expected, that it is brought about by a certain number of immediate motives which are scheduled and by a much larger number of distant motives, equally efficient, which are forgotten and are not scheduled, and that in addition to those youths gained by certain methods testimony is completely silent as to how many are actually alienated by the same methods.

Without claiming to have gone deeper than others into these depths of the soul-life, let me state the things which I believe the Church is trying to do and

show what seems to be the probable means of success in these directions:

First, the Church is trying to hold the boys.

Recognizing that its methods in the past have failed to keep their grasp upon boys at their age of greatest need and danger, it is trying to learn how to retain the boys through the adolescent period. In thus seeking to fit its methods to the growth of the boy the Church is doing one of the best things for future Christian development, since habits of church-going and loyalty grow stronger and more influential upon character with each year they are continued. I have already indicated that, in trying to hold boys, the churches must use freer, more varied and more unconventional means than in the past. If some pious heart tremulously inquires of a given plan, "Is there enough of Christ in it?" my straightforward rejoinder shall be, "Is there enough boy in it?"

But this itself is not enough. Boys must be won to church membership. I have commended the plan of the Episcopal Church by which the boy is never allowed to think of himself as anything but a prospective communicant. The plan alone might seem mechanical were it not supplemented in so many churches of that denomination by graded boys' clubs, which make a traditional loyalty actual. My own endeavor has been so to make the activities of the boys' club work toward loyalty to pastor and church and so to create the realization among boys fourteen years of age and over of the naturalness of confessing Christ

that it shall become a current anticipation. We must so adapt our help to their conscious needs and so develop that "team-work" and fraternity spirit, which mean so much in sports and in college, in and for the Church, that the distressing loss of adolescent life shall be checked.

Second, the Church is trying to teach boys.

Every boys' club, every church society for boys, is in reality a school. Formal school methods need not be used, better not be used, but sound pedagogical axioms must be applied and there must be the pedagogic aim.

As to the subjects of teaching, there are the great landmarks of religion taught in the Bible and which I outlined when I spoke of the Sunday-school curriculum. Hardly less important are the applications in conduct, the emphasis of the fact that character, as President Hyde tells us, "is chiefly to do one's work well," and intelligence of and interest in the activities of the Church and the world-wide social and missionary work of the kingdom of God. To boys in the city and those who have few advantages there are many things supplementary to school life which may well be taught, especially those constructive crafts and plays which arouse the energies, focus the attention, train the will, make the child creative, keep him from morbid introspection and direct to his life mission.

Third, the Church is trying to win boys to the religious life.

While we may not fully know the entire philosophy

of the entrance into the religious life, there are some things which seem to be assured. Such are these: the boy is not irreligious, he is rather in the lower stages of the religious life, the imitative, habituated, ethical stages. Conversion is the human act of turning to God, not a special cataclysmal kind of experience during that act. Mr. E. M. Robinson has put the various ways in which boys seem to enter the religious life in a homely but vivid statement:

"Boys enter the religious life in at least as many ways as they enter the water for swimming: (a) Some plunge in—a definite decision which settles once for all what their attitude toward right and wrong shall be, what their relation to their God shall be. (b) Some wade in—deliberately, cautiously, step by step, each step revealing that another step is desirable. (c) Some run in a little way and then come out again, but continue to run in a little further each time, till at last they swim off—a number of changes of mind. (d) Some are forced in. They may, finding themselves in, decide to remain, or they may make frantic struggles to get out. (e) Some sit down on the beach and simply let the tide come up about them, till it floats them off—by not resisting the tide about them, they practically accept the situation. A boy enters the religious life by deliberate, comprehensive decision, by an accumulation of little decisions, by non-resistance to influence about him, which is a decision. In all cases, by his own choice accepting, or "decision."

These differences seem to be temperamental, where

they are not partly artificial. The kind of crisis will be of the kind that is sought for. In one church the child is taught to believe that he is by the covenant a child of God. At adolescence the confirmation class awaits him and his crisis is likely to be one of forming fresh ideals only. In another communion boys are told that they are children of the world and the flesh, if not of the devil, and they expect, strive after and very often attain a very sharp crisis of definite religious purpose.

I have analyzed carefully the different organizations which are trying to help boys in our churches. I had better, as a sort of summary, speak of several dangers and difficulties in dealing with boys which are inherent to all these methods and are besetments in any other. One of these is tradition. The fad of to-day becomes to-morrow the traditional way of doing things, and before we know it we have no other.

Another difficulty is uniformity. Tradition is the mortmain of yesterday, but uniformity is the iron grasp of to-day. Wherever it is it throttles conviction and strangles individualism, progress and soul-freedom.

There is also the temptation of numbers. As long as people love to roll on their tongues the fact that there are fifteen millions of people in America's Sunday-schools and read with awe the quarterly accounts of the growth in figures of the Endeavor movement, they will cease to try to find out that things need to be measured and weighed as well as counted and that

the other millions, whom our thoughtless and careless methods alienate, cry up to God continually, in the face of our complacency.

But in dealing with boys there is often quite an opposite tendency. It is the danger of coddling. Supposing the leader has few boys instead of many and is using many thoughtful methods, he may awake some day to find that he has done so much for them that they have become paupers upon his charge for recreation, incentive and material for character.

To avoid the danger of coddling I would see that the boy had something to do for the church as well as the church something for him. The "church messenger service of boys" is a recent attractive device to this end. In the boy choir, the giving of entertainments, the sharing of good times with others and in missionary instruction and activity also this can be accomplished. If you are seeking spiritual aims I think the essential thing is to find and group together the Christian boys and make them the personal, active force for evangelizing the others. They are worth more than all sermons, methods and other efforts put together.

But the greatest danger is unnaturalness. It is safe to say that when one talks with a boy in the Sunday-school class upon religious matters the teacher and the boy are almost never their real selves. One of the axioms of social effort is never to create a condition among those whom you try to help which you cannot make a permanent one. This is the immo-

reality of an ordinary revival. It creates in the hot night atmosphere of a church, in the presence of a crowd and with the accompaniment of fervid eloquence and exciting music, a social and sense condition which cannot be carried out into the daylight and the home and business. So the Sunday-school teacher must be natural. It is a cowardly thing to say personal things and ask searching questions of a boy in the midst of his fellows which you would not dare to ask that boy privately in ordinary conversation. It is to protect these reserves thus rudely assaulted that a boy puts on with his Sunday suit a disguise which he carries to the hand-to-hand encounters of the Sunday-school and Junior society. The teaching which merely touches that artificial boyhood will be easily slipped off when the disguise is removed Sunday evening and the boy goes forth to the sport and freedom of Monday.

We are unnatural in method often because we expect unnatural results. I have already spoken of the danger of making prigs. Dr. William J. Mutch sensibly points out that results which are purely religious when produced in young children are always to be regarded with suspicion. The boy is living on the ethical rather than the spiritual level until he is well along in adolescence. He needs homely virtues more than spiritual graces. We are to try not to make little men, marionettes but to produce the promise of manliness. "The child is known"—not by his praying, testifying or singing but—"by his doing."

President G. Stanley Hall has lately said; "There are the best of psycho-physiological reasons for holding conversion, or change of heart, before pubescence to be a dwarfing precocity. The age at which the child Jesus entered the temple is as early as any child ought to go about his heavenly Father's business, if not too early with our climate, temperament and life. To prescribe a set of strong feelings at this age may introvert attention on physical states, increase passionate activities, and issue in a sort of self-flirtation or abnormal self-consciousness." The Rev. Parris T. Farwell, who makes this quotation, adds: "The observation of many of us will approve these words of warning. It is not evidence of the wisdom of a course of treatment of children that it brings many of them into the Church. The real question is, What kind of Christians does it make? It is comparatively easy to lead children to assent, at a very early age, to our ideas. It is possible to lead their imaginative minds to a conception of their own sinfulness, such as they ought not to have at their age. It is even possible to lead them to an imaginative affection for Christ which is good so far as it goes, and should be cultivated, but which needs to be supplemented before it can be the power to hold and mould and save which characterizes the loyalty of real discipleship."

The ultimate aim of our effort is to have not only boyhood but also manhood in the Church. By winning and holding boys and nurturing them in a natural and growing faith is the shortest road to this happy goal.

In general, methods should apply to nearly all the boys as fast as they come to the age for approach. Since the Sunday-school is the instrumentality through which pass nearly all the children of the community, it is this agency which I would exalt and improve and enlarge rather than those which have followed it.

It is of the greatest importance that whatever work for boys is undertaken in a local church should have an authorization that shall make it continuous. Too often when a pastor leaves a church all the social organizations which he has built fall like card houses behind him, and his successor either disregards his work or, with little apparent reason, builds up another entirely different set of amateur and puny organizations. In the Episcopal church this mistake is not often met with. Any guild or society is authorized by the church and the responsibility of its continuance is placed in each successive rector's hands.

The need for continuity and permanence, by the way, is an argument for long pastorates. In the kind of work I am advocating, where personality is of so much more importance than method, time is needed for influence to be extended and do its perfect work.

Methods should be natural in order and application, elastic and rich in variety and adapted to interest and enthuse those whom we reach. More and more I think we may be careless whether our own plan is named after or affiliated with any larger movement, since there are so many to draw help from and such

variety of means is necessary and since the purpose of us who have the work to do is not to glorify any society or movement but to make manhood out of its stuff, boys.

The deepest thing I have heard said lately was by the Rev. Charles E. McKinley: "Every method or agency used in Christian work must give account to God not only for the souls whom it wins and saves, but also for all whom it alienates and destroys." We are not to be satisfied with our success among little children, big girls and old women, if in trying to reach live boys by the same methods we find that we cannot touch their nature or needs.

My own experience and study in a variety of experiments with boys in the church for a period of over nine years lead me to condense my advice into the following suggestions:

I. The church must place "the child in the midst." It must organize around the child. Its architecture and fittings, its services and activities must make the adolescent the first thought and not an afterthought.

II. There must be in the church, either pastor or another, at least one person who is equipped for work with boys and girls. In the larger churches we must differentiate once more the two functions of the ministry and have again "the pastor" and "the teacher." In smaller churches and in family churches I think the second service will yield to a Sunday evening with the young people.

III. The first thing to do is to develop in the pri-

mary and principal human institution, the home, intelligent and active care of growing boys and girls. The chief object of pastoral calling is to confer about the welfare of the children. The chief normal work to be done is to train teachers for boys and girls. The imperative themes for the midweek meeting of the church are such as relate to childhood, its training, temptations and local environment. One of the most important practical activities of the Church is to fight home-destroying institutions. Each sermon should have a bearing upon the home.

IV. It is desirable to visit, study and coordinate with the Church all the other local means of education, such as the home, the school, playgrounds, vacations, libraries, museums, social settlements, local historical sites, etc., before defining the special boys' work in a single church, in order that the work done may be supplementary and may take such advantage as is possible from these others.

V. The following church instrumentalities are to be relied upon, in the order of their importance, in work with boys:

The Sunday morning service and sermon.

The Sunday-school.

A week-day institute for boys affiliated with the Sunday-school.

Home visitation and consultation.

VI. The following is a practicable scheme for the church education of boys, which requires only the instrumentalities and workers possessed by an average church:

1. Religious training:
The Sermon.
Sunday-school instruction.
The Pastor's Class.
Seeking opportunities for service for children: choir, errands, entertainments, individual activity, systematic giving, helping at home, keeping the Ten Commandments and living the old-fashioned virtues.
The evangelizing of boys by boys.
Personal and individual care.
2. Will-training:
Such as by wood-work, cooperative construction, making of games, designing of Bible book-covers, games and play.
Recognitions for church attendance.
3. Heart-training:
Such as by liturgy, music, stories and pictures, drama, pets, the Knights of King Arthur, Bible and hymn-learning, personality of leaders.
4. Mind-training:
By collections, printing, saving, missionary and general information, talks and tours, superintended reading.
5. Physical training:
Marches and drills, tramps and camps, wood-work.
6. Social training:
Socials, entertaining others, social service, missionary giving.

I have been led more and more to exalt the Sunday morning church service as the chief religious influence upon boys. I have received encouraging results from the offering of simple recognitions for attendance and from a boy choir. I have also been impressed that by "the foolishness of preaching" much can be done. Mr. McKinley, whom I have quoted before, exalts this as the divinely appointed agency for the redemption of boys. He calls attention to it as the opportunity "where, all unquestioned and all unobserved, he may lift up his heart to God, where, without being hastened or pressed, he may think out his long thoughts until they settle his character for life." A rich, expressive service, thoughtful and generous prayer and fervid, luminous preaching—surely these are bread of life to the age of wonder and awakening.

I used to spend considerable labor in that difficult task of preparing five-minute "sermonettes." They require as much work as a sermon. Somehow they interrupt the continuity of the service. Recently I give the entire time at one morning service a month to a sermon to children and young people. I am consciously addressing children from ten to fourteen. The theme, the language and the treatment are solely for them. I find that no sermons are more popular. There are many younger children who understand most of what is said and there are a great many adults of adolescent minds and hearts who are over-shot by conventional, abstruse and scholastic discourses, who are refreshed.

Two or three points are impressed upon me as those upon which present day emphasis is needed. The occasion for the need is in every case a neglect in the practice of the home or in the common ideals of the church. One of these emphases should be upon the Bible. The traditionalism of our older thinking made the Bible a remote and unnatural book, while the newer treatment has not become the possession of the layman sufficiently to be used in the teaching of children. For reasons aside from these the Bible is neglected. I do not find that boys often think of it as an attractive book or an every-day book. Sometimes they seem to think it is rather to be ashamed of if one is found carrying it or reading it. Without diminishing its sacredness we ought to show that it is truly interesting reading and continually practical. To adorn its pages and to own a respectable copy of it will make a boy feel differently about it. He should see it as a varied literature, as sixty-six books rather than as one, as story-book and daily hand-book. He should know it in the modern language of "the Twentieth Century New Testament." He should be taught to test it by modern biography and daily practice in ethics. It should become more vital that Jesus may be more vital to him.

No more crying need exists in the Church than that of missionary instruction for children. I consider that the whole future of its home and foreign departments depends upon its relation to childhood. The whole problem of missions consists in training

up future givers. We are worrying about the consolidation of our too-many societies, our "Twentieth Century Funds" and our "Forward Movements," and especially about our depleted treasuries, the occasion of all the rest, when the real lack is the fundamental one of interest. We have by each mail some new form of literature intended to increase interest, but its statements and appeals are not calculated to arouse interest where it did not always exist, and it goes to the same place where the literature of similar appearance and illustration, the patent medicine circular, goes—the waste basket. We have missionary secretaries, who may either bore us with their annals and figures or melt us to sentimental tears with their touching tales, touching to the pocket-book, prudentially emptied beforehand of all but lesser coin, but so little touching the intelligence that we often forget to what cause we have been giving. Now this arousing of interest should be all done before adolescence closes, for at that time closes our keenest memory for facts, the most permanent impression made upon the emotions and the formation of the ideals. It is a dreary country through which one travels who seeks to find a missionary literature that children will read, manuals of instruction that are practicable and other methods of exciting attention that are interesting. We need in our Sunday-schools and in our lesson system so to incorporate missionary teaching that it shall take the dignity and importance of the revealed Word itself. When I speak of "missionary teaching"

I include social progress. It is a narrow, jealous church that gives information only of its own little denominational "boards" when all modern social movements and even current history are equally portions of the kingdom of God. We want in our week-day organizations dramatic and pictorial methods that shall enthuse and inspire the early love and generosity of boys and girls for the great world-causes. Our greatest need here of course is that the home should originate this enthusiasm. Perhaps if we begin with the children now—not in mournful little missionary societies presided over by forlorn and lonely workers, but in the central educational institute of the church and with an adequate literature to take the place of the literature wasted upon adults—perhaps we shall have fathers and mothers some day who will do more of this themselves.

We need, too, to emphasize that religion is service. To gather children when they ought to be helping their mothers or studying their lessons is unchristian. To foster a desire to be good without being good for something is mischievous. To create a committee for the purpose of watching its chairman do its work is an American fault not confined to children's societies. It is also paralyzing to a child to be set to do work that he knows very well is not worth doing. It is the supreme duty and privilege of the helper of boys to give him the very highest inspirations possible to the soul and then to do the difficult thing of making them applicable to that hodden, gray, homespun stuff called Duty.

It is my own habit, as a pastor, to enrol my Sunday-school in divisions in the order of maturity, and to endeavor that none shall pass into or through adolescence without my personal attention. The number in that period at once may not be very large, but it embraces in a very few years all the children in the church at their most susceptible age. I visit the homes and schools of these children for conference and information as often as possible. As soon as cold weather approaches I gather them in informal groups after school or Saturdays, for activities, not previously announced, varying each year, in short courses and conducted as much as possible out-of-doors and at home. I have been doing the only strictly religious work, outside of the preaching and securing for them the best teachers in the Sunday-school, just before Easter in the form of free Sunday-afternoon conferences. I rely almost entirely upon real friendships thus created, a mutual enjoyment of the society of each other, coordination with the home, carefully cherished loyalty to the church and salvation by displacement. I believe it to be important to gain this friendship early in adolescence and to regain it by earnest tact in that trying period of independence and change which precedes reconstruction, at 16 to 18. It is at this latter time that the pastor needs to give most personal care to his young people's societies, which, conducted by others and by methods possibly not adaptable to boys of that age, sadly lose those who most need to be held. At 12

and at 16 are the points for personal work, the former for acquaintance and association, the latter for meeting restlessness and doubt. This latter is the "Emigration Period" of life, corresponding perhaps in the race-life to the fruitful years of the discoverers and pioneers. In general, I try to enrich the lives of the boys as much as possible, to be of real service to them and to know and love them. I become so much interested in studying them and in learning from them, the only true friends that one in maturity is ever sure of, that I scarcely ever think of myself as their teacher, except in the pulpit, where I always find before me many eager, boyish faces.

As for results, I give no figures. I find that a considerable group of young people always offer themselves to the church as fast as they mature, coming spontaneously and together. I have had mothers come to me and tell me with emotion that their boys were changed in their conduct at home, and this was testimony of the most satisfying character. I have seen some of these changes with my own eyes and have watched young men go out into life feeling that my touch had been in their moulding.

It is intensive work. Sometimes it seems to be small in its reach and grasp. One holds but a few among so many. Yet another Teacher was content to have twelve disciples. And in every group, in Sunday-school, Y. M. C. A. or boys' club, there are always a few key-boys. If you master them you have mastered all. It takes but a few years of this kind

of work to make a man unwilling to do any other. To become an artist in spirit-building is to write poems and paint pictures not for dusty libraries or quiet galleries but for millenniums of benediction.

My message is really this: We must rely less upon scheming and method and cease to look for the prophet of a miracle movement that shall solve our problem. In home and community and church we shall save our boys as Jesus did the world, by incarnation. For them we must go down into the Galilee of simple-heartedness and the Samaria of commonplace and dwell at the Nazareth of childish toil and struggle and kneel in the Gethsemane of intercession, yea, and climb the sacrificial mound of Calvary, as did the fathers and mothers and saints of old, to bring them to God and to form in them the eternal life of a new creation.

A DIRECTORY OF SOCIAL ORGANIZATIONS FOR BOYS

This is not a list of all the kinds of boys' clubs in America, but of the typical ones. It is more than a list of boys' clubs, for it includes many social instrumentalities that are not exactly clubs or for boys alone. An effort is made in each case to describe the literature and give the address of some one to whom to send for further information. A rough classification is made for convenience, although many forms of work really fall into several of the classes.

CIVIC AND PATRIOTIC SOCIETIES

The Boys' Orderly and The Hale House Republic, Hale House, Boston. See Annual Report and *The Hale House Log*.

The City History Clubs, founded by Mrs. Robert Abbe, President. Normal Teacher, Frank Bergen Kelley, Ph. D., 23 W. 44th St., N. Y. City, from whom various pamphlets may be obtained.

The Gill School City, founded by Wilson L. Gill, 230 W. 13th St., N. Y. City.

The George Junior Republic, William R. George, founder, Freeville, N. Y. Report, 25 cents.

The Junior League for Street Cleaning. David Willard, Children's House, New York City; and Mrs. A. Emmagene Paul, Chicago.

The Junior Americans, H. Howard Pepper, Jackson Ave. Chapel, Providence, R. I.

The Miniature Election System of the Boys' Free Reading Room, 112-114 University Place, N. Y. City. Write George Hamilton Dean, Chairman.

The Children of the Revolution and the various genealogical and patriotic societies and clubs.

The Boys' U. S. A. William Byron Forbush, Winthrop Church, Boston.

COUNTRY CLUBS

The Andover Play School, Geo. E. Johnson, University School, Cleveland, O., founder and superintendent. See his articles in the Bibliography.

ETHICAL SOCIETIES

Mercy. The Bands of Mercy. George T. Angell, 19 Milk St., Boston, President. Condensed information, 8 pp., free. A large list of literature.

Our Animal Protective League. Write to Arthur Westcott, Official Lecturer, United Charities Building, N. Y. City, for free circular.

Purity. The Knights of the Silver Cross, auxiliary to the White Cross Society, 224 Waverley Place, N. Y. City.

The Order of the Silver Cross of Our Master and Cleanness, Rev. W. W. Moir, Lake Placid, N. Y. "Some Things That Trouble Young Manhood" is a book of sensible addresses delivered to the Order, to be had of Mr. Moir.

Temperance. The Band of Hope. Write the Na-

tional Temperance Society, 58 Reade St., N. Y. City, for catalogue and samples.

The Juvenile Good Templars, Sons of Temperance, Temple of Honor, Royal Templars of Temperance all have their literature, but are best studied from their local branches.

The Loyal Temperance Legion. Send 25 cents to Woman's Temperance Publishing Association, The Temple, La Salle St., Chicago, for "Questions Answered." Organizer's outfit, 89 cents.

The Church Temperance Legion, consisting of The Order of the Knights of Temperance, for boys 14 to 21, and the Order of Young Crusaders, Rev. Melville K. Bailey, Secretary. Handbook of the Church (P. E.) Temperance Society, Church Missions House, N. Y. City.

Savings. The Stamp Saving Society, 5 Park Sq., Boston, have a free circular and will send a sample stamp book. The mass clubs use pass-books.

GROUP CLUBS

(Intensive work, primarily in Social Settlements)

The Clubs at Lincoln House, 118-122 Shawmut Ave., and South End House, 6 Rollins St., Boston, Chicago Commons and Hull House, Chicago, Neighborhood Guild, 26 Delancey St., N. Y. City, and Kingsley House, Pittsburg, Pa., are commended. Their annual reports may be sent for. Mr. William A. Clark, Gordon House, New York, is authority, and his Social Monographs will be text-books of the work.

HANDIWORK CLUBS

The Captains of Ten, Miss A. B. Mackintire, 51 Avon Hill St., No. Cambridge, Mass., founder. Miss Mackintire has a handbook in preparation.

The Andover Play School.

The Lincoln House Play-Work Guild.

HERO-LOVE METHODS

The Knights of King Arthur. William Byron Forbush, founder, and Mage Merlin. Handbook, 50 cents; *Men of To-Morrow*, \$1 a year, its organ, Albany, N. Y. Rev. Frank L. Masseck, National King Arthur, Spencer, Mass., answers all questions and supplies new Castles.

The Reord of Virtue Contest. Write Geo. Hamilton Dean, as above.

The Hero Scrap Book. Write E. L. Hunt, Bunker Hill Boys' Club, Boston.

HOME METHODS

The Home Library System, Charles W. Birtwell, Supt. of the Children's Aid Society, Boston, founder.

The Home Department of the Sunday-school, W. A. Duncan, Ph. D., 14 Beacon St., Boston, President of the International Society.

LITERARY METHODS

The Amateur Newspaper Leagues of Boys.

The Home Library System.

The League of Social Service, W. H. Tolman, secretary, 287 Fourth Ave., N. Y. City, desires to encourage and federate debating clubs.

MASS CLUBS

(Extensive work: usually in large cities)

For typical examples send for the handbooks of the following clubs:

The Good Will Club, Hartford, Conn., Miss Mary Hall, founder and superintendent (the 1900 report is elaborately illustrated).

The Fall River Boys' Club, Fall River, Mass., Thos. Chew, superintendent (1800 members; Mr. Chew is the authority on this kind of work).

The Bunker Hill Boys' Club, Charlestown, Boston, Frank S. Mason, founder and secretary (a fine work with meager equipment).

PERIODICALS, CLUBS FOR SUBSCRIBERS TO

(The best of many good ones)

The Order of the American Boy, for subscribers to *The American Boy*, William C. Sprague, Majestic Building, Detroit, Mich. "The cultivation of manliness in mind, manners and morals."

The St. Nicholas League, for subscribers to *St. Nicholas*, Union Square, N. Y. City. "Live to learn and learn to live."

The Success Clubs, for subscribers to *Success*, University Building, Washington Square, N. Y. City. "Don't wait for your opportunity. Make it."

PHILANTHROPIC SOCIETIES

The Ten Times One Society (Lend a Hand Clubs), Mrs. Bernard Whitman, 1 Beacon St., Boston, secretary. *The Lend a Hand Record*, 50 cents a year, is the organ.

PHYSICAL TRAINING METHODS

The Boys' Brotherhood of Philadelphia, Dr. Edwin J. Houston, 1809 Spring Garden St., Philadelphia, founder and president. Circular and constitution free.

The United Boys' Brigade of America, Lancaster, Pa. *The Brigade Boy*, 50 cents a year, organ.

Boys' Camps. See articles by E. M. Robinson in the Bibliography.

RELIGIOUS METHODS

The Boys' Department of the Y. M. C. A. E. M. Robinson, 3 W. 29th St., N. Y. City, is International Secretary for boys and will answer inquiries. *Association Boys*, 50 cents a year, the organ.

The Junior Brotherhood of St. Andrew, Hubert Carleton, Carnegie Building, Pittsburg, Pa. *St. Andrew's Cross*, the organ.

The Boys' and Junior Brotherhood of Andrew and Phillip, Rev. J. Garland Hamner, Jr., secretary, Newark, N. J. *The Brotherhood Star*, the organ. Handbook, 5 cents.

The Knights of St. Paul, auxiliary to the Brotherhood of St. Paul, Rev. F. D. Leete, Rochester, N. Y., founder and organizer.

The International Order of the Kings (Daughters and) Sons, Mrs. I. C. Davis, 156 Fifth Ave., N. Y. City, secretary. Free sample literature; *The Silver Cross*, the organ.

The Junior Bible Union of Bethany Church, R. S. Murphy, teacher, 2313 St. Albans Place, Philadel-

phia, has suggestive plans and literature; it is a big, thoroughly organized Bible class for boys.

The Junior and Intermediate Christian Endeavor Societies, John Willis Baer, secretary, Tremont Temple, Boston. Free Information. "The Junior Manual" by Amos R. Wells, 75 cents. *The Junior C. E. World*, the organ.

The Junior Epworth League, Mrs. Annie E. Smiley, Lowell, Mass., secretary. The handbook is "Work and Workers," 40 cents.

The Baptist Young People's Union, Rev. E. E. Chivers, secretary, 324 Dearborn St., Chicago. *The Baptist Union*, the organ.

The Luther League, headquarters, Box 133, Washington, D. C. *The Luther League Review*, the organ.

Young People's Christian Union (United Brethren), Rev. H. F. Shupe, secretary. Handbook, 10 cents, of E. L. Shuey, Dayton, Ohio.

Young People's Christian Union (Universalist), Rev. A. J. Cardall, secretary, 799 Broadway, South Boston. *Onward*, the organ.

The Knights of King Arthur.

The Pauline Brotherhood (Universalist), Rev. O. M. Hilton, Auburn, N. Y., secretary.

The Guild of Bible Illuminators, S. Brainerd Pratt, president, Buckland, Mass.

Catechetics. Rev. W. J. Mutch, Ph. D., New Haven, Conn.; Rev. John L. Keedy, Walpole, Mass.; Rev. Doremus Scudder, D. D., care of the American Board, Boston, Mass.; Rev. A. W. Hitchcock, Wor-

cester, Mass.; M. C. Hazard, Ph. D., Boston, Mass.; Rev. W. R. Campbell, Roxbury, Mass.; Rev. I. C. Smart, Pittsfield, Mass.; Rev. J. W. Cooper, D. D., New Britain, Conn.; Rev. Asher Anderson, Boston, Mass.; Rev. Thos. Chalmers, Manchester, N. H.; Rev. W. F. English, Ph. D., Windsor, Conn.; Rev. G. W. Fiske, So. Hadley Falls, Mass., are all Congregationalists who have written manuals, which they sell from 5 to 15 cents each. Dr. Scudder's has a bibliography.

Missionary Societies. The Boys' and Girls' Home Missionary Army (Congregational), Rev. J. B. Clark, D. D., United Charities Building, N. Y. City, secretary.

The Koo-Koo Circle, Mrs. J. C. Entwistle, Salem, Mass. A unique combination of love for animals and for missions.

The Captains of Ten combines missions with handiwork.

The Sunday-School Handbooks. The Bible School by Rev. A. H. McKinney, Ph. D., also the manuals of Dunning, Foster, Schauffler and the compilation published by *The Sunday School Times*. None but McKinney's have the latest views. Of courses suitable for boys the following are recommended: Heroes of the Old Testament, published by the Bible Study Union, Boston. The Life of Christ for Boys' Bible Classes, and Men of the Bible, by W. H. Davis, with blue print supplements, and Bailey on The Blackboard in the Sunday-school and Maltby on Map

Modeling are all furnished by the International Committee of the Y. M. C. A., 3 West 29th Street, New York City. Moulton's Bible Stories in "The Modern Reader's Bible."

Junior Bible Lessons (Old Testament Heroes) by Rev. William J. Mutch, Ph. D., New Haven, Conn., Christian Culture, publishers.

SCIENCE STUDY METHODS

The Agassiz Association, H. H. Ballard, founder and president, Pittsfield, Mass. The handbook, "Three Kingdoms," 75 cents. Total cost to form a chapter is \$1.75. *The American Boy*, organ.

The Order of the Rainbow, Hale House, Boston, (includes other things also).

SECRET SOCIETIES

The author is unable to recommend any of the secret orders for boys.

SOCIAL SOCIETIES

The Circulating Game Plan, devised by Charles W. Birtwell to accompany the Home Libraries.

The Play Work Guild and Play School.

The "Callings" Clubs of the Fall River Boys' Club. See its Tenth Annual Report.

FELLOWSHIPS OF ADULTS TO HELP BOYS

The Men of To-morrow: The General Alliance of Workers with Boys, William Byron Forbush, president, Winthrop Church, Boston; Frank S. Mason; secretary, Charlestown, Boston; *How to Help Boys*, \$1 a year, its organ.

The Association of Organized Work With Boys (of New York City). Luther Gulick, president, Pratt Institute, Brooklyn; Geo. Hamilton Dean, secretary, 114 University Place, New York City.

The Eastern Alliance of Workers with Boys. Miss Isabel A. Winslow, Hale House, Boston, chairman of executive committee.

Also the Brotherhoods named above and the International Boys' Work Committee of the Y. M. C. A., J. H. Canfield, LL. D., Chairman.

SCHOOLS WHERE LEADERS OF WORK WITH BOYS ARE
TRAINED

Clark University, Worcester, trains specialists in child-study.

The Bible Normal College, Hartford, Conn., has a course for Boys' Club Directors.

The Y. M. C. A. Training School, Springfield, Mass., trains secretaries of Boys' Departments of the Y. M. C. A., physical instructors and superintendents of camps and vacation schools.

The Teacher's College of Columbia University.

The Bible Teacher's College, N. Y. City.

A BIBLIOGRAPHY OF BOOKS AND PAMPHLETS RELATING TO BOYS AND SOCIAL WORK WITH THEM

This is not a bibliography of the whole subject, but a list of one hundred and fifty works in English each of which the author believes to be the most helpful upon its own special topic. Behind this list lies the whole literature of anthropology, psychology and pedagogy. The standard bibliography of child study is that by Louis N. Wilson, librarian of Clark University, published by G. E. Stechert, 9 East Sixteenth Street, New York City, with annual supplements published at the University. The literature of the different societies and clubs for boys is referred to under the name of each organization in the Directory published herewith.

ON ADOLESCENT BOYHOOD

BALDWIN, J. M. "Mental Development in the Child and the Race." New York. 1895.

BARNES, EARL. "A Study of Children's Interests." *Studies in Education*. (Stanford University.) Vol. I. Palo Alto. 1896-97.

BOHANNON, E. "A Study of Peculiar and Exceptional Children." *Pedagogical Seminary*. Vol. IV. Worcester. 1896.

— — — "The Only Child in a Family." *Ibid.* Vol. V. 1898.

BRYAN, E. B. "Nascent Stages and their Pedagogical Significance." *Ibid.* Vol. VII. No. 3. Oct., 1900.

BURK, F. "Teasing and Bullying." *Ibid.* Vol. IV. 1897.

BURNHAM, W. H. "The Study of Adolescence." *Ibid.* Vol. I. 1891.

CHAMBERLAIN, A. F. "The Child." New York. 1900.

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COE, GEORGE A. "Adolescence—The Religious Point of View." *Journal of Childhood and Adolescence.* Vol. II. No. 1. January, 1902. Seattle.

DANIELS, A. H. "The New Life: A Study of Regeneration." *American Journal of Psychology.* Vol. VI. Worcester. 1893.

DARRAH, ESTELLE M. "A Study of Children's Ideals." *Popular Science Monthly.* Vol. LIII. 1898.

DAWSON, GEORGE E. "A Study in Youthful Degeneracy." *Pedagogical Seminary.* Vol. IV. No. 2. 1896.

— — "Psychic Rudiments and Morality." *American Journal of Psychology.* Vol. IX. 1900.

— — "Children's Interest in the Bible." *Pedagogical Seminary.* Vol. III. No. 2. 1900. These three papers may be obtained, in reprints, of the author, Bible Normal College, Hartford, Conn.

GOULD, E. M. "Child Fetiches." *Pedagogical Seminary.* Vol. V. 1898.

GULICK, LUTHER. "Sex and Religion." *Association Outlook.* Springfield, Mass. 1897-98.

— — and Others. "The Religion of Boys." *Ibid.* 1898-99. The standard study of the topic. Now being printed, revised, in *Association Boys*, 1902.

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— — "Boy Life in a Massachusetts Country Town a Quarter of a Century Ago." *Proceedings of the American Antiquarian Society.* Vol. VII. Worcester. 1891.

— — "Children's Collections." *Pedagogical Seminary.* Vol. I. 1891.

— — "A Study of Fears." *American Journal of Psychology*. Vol. VIII. 1897.

JAMES, WILLIAM. "The Principles of Psychology." New York. 1899. The chapters on "Habit" and "Will" are famous.

JOHNSON, J. H. "The Savagery of Boyhood." *Popular Science Monthly*. Vol. XXXI. 1887.

KLINE, L. W. "Truancy as Related to the Migratory Instinct." *Pedagogical Seminary*, Vol. V. 1898.

ROWE, S. H. "The Physical Nature of the Child." New York. 1899.

STARBUCK, E. D. "The Psychology of Religion." New York. 1899.

STREET, J. R. "The Religion of Childhood. *Zion's Herald*. January 24, 1899. Gives the genetic view.

TABOR, ARTHUR O. "The Country Boy." *How to Help Boys*. Vol. II. No. 1. January, 1902. Boston.

VOSTROVSKY, CLARA. "A Study of Children's Superstitions." *Studies in Education*. Vol. I. 1896-7.

YODER, A. H. "A Study of the Boyhood of Great Men." *Pedagogical Seminary*. Vol. IV. No. 1. 1896.

— — "The 'Incorrigibles'." *Journal of Childhood and Adolescence*. Vol. II. No. 1. January, 1902.

ON SPECIAL METHODS FOR WORK WITH BOYS

CAMPS.—ALEXANDER, THORNTON S. "Camps for Boys." *Social Work Monographs*. No. 2. Confined to a narrow view of American camps.

ROBINSON, E. M. "Boys as Savages." *Association Outlook*. July, 1899.

— — "Thinkerettes about Boys and Camps." *Ibid*. August, 1899.

SHAW, ALBERT. "Vacation Camps and Boys' Republics." *Review of Reviews*. May, 1896.

CHILD-SAVING WORK.—FOX, HUGH F. "Child-Saving

Agencies." *How to Help Boys*. Vol. II. No. 1. January, 1902.

GARDENS.—KNIGHT, GEO. H. "Gardens for School Children." *How to Help Boys*. Vol. II. No. 1. January, 1902.

Report of the Consuls of the United States on School Gardens in Europe, issued by the Board of Foreign Commerce, Department of State, Washington. Vol. XX. Part 2. 1900.

MATTOX, A. H. "Boys' Garden School of the N. C. R. Co." *Social Service*. Vol. V. No. 7. January, 1902.

HANDICRAFT.—"Lincoln House Manual." 1900-1902, Boston, and "A Scheme of Handicraft" by William A. Clark, *Social Monographs*, forthcoming, furnish an outline of methods and a list of handbooks.

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OUTDOOR PHILANTHROPIES.—"Outdoor Philanthropies": a symposium. *How to Help Boys*. Vol. II. No. 1. January, 1902.

LEADERSHIP.—MASON, FRANK S. "The Boys' Club Leader." *How to Help Boys*. Vol. I. No. 1. 1900.

ROBINSON, E. M. "The Present Need." *Association Men*. June, 1900.

PICTURES.—BAILEY, HENRY T. "The Blackboard in Sunday-school." Boston. 1900.

EMERY, M. S. "How to Enjoy Pictures." Boston. 1898.

POLICE COURT WORK.—NORTHROP, E. N. "Police Court Work for Boys." *How to Help Boys*. Vol. I. No. 2. January, 1901.

RURAL PROBLEM, THE.—PRESSEY, EDWARD P. "Solution of the Country Problem." Montague, Mass. 1901.

SAVINGS.—NORTHROP, E. N. "Helping Boys to Save." *How to Help Boys*. Vol. I. No. 1. 1900.

SEX-INFORMATION.—LYTTLETON, E. "The Instruction of the Young in Sex-Knowledge." *International Journal of Ethics*. July, 1899.

- MEYER, F. B. "A Holy Temple." Philadelphia. 1901.
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- WILDER, BURT G. "What Young People Should Know." Boston. 1875.
- WOOD-ALLEN, MARY. "Almost a Man." Ann Arbor. 1895.
- "Sex-Instruction of Boys": ten papers in *How to Help Boys*. Vol. I. No. 4. 1901.
- SETTLEMENT WORK.—WEEKS, NATHAN H. "The Settlement Method with Boys." *Congregationalist*. January 11, 1902.
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- WILTSE, SARA E. "The Place of the Story in Education." Boston. 1897.
- BURR, HENRY M. "The Boy as an Idealist." *How to Help Boys*. January, 1902.
- VACATION SCHOOLS.—Reports of the Committees of the Board of Education, Boston, on Vacation Schools and Playgrounds, 1901.
- Reports of the Massachusetts Civic League for 1902.
- Report of the Home Garden Association of the Public Schools of Springfield, for 1900.
- The Playground in Seward Park, by C. B. Stover, in Vol. VI, No. 18, of *Charities*, May, 1901.
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- Reports of the Outdoor Recreation League of New York.
- Report of the Massachusetts Emergency and Hygiene Association for 1901.
- Reports of the Board of Education of the City of New York for 1901:—On Vacation Schools and Playgrounds; On Gymnastics and Athletics; on Courses of Study for Vacation Schools; On Games and Songs for the Kindergarten Department of the Summer Playgrounds.

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Report of the Home Gardening Association of the Public Schools, Cleveland, 1900.

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AMERICAN, SADIE. "The Movement for Vacation Schools." *The American Journal of Sociology*. November, 1898.

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ON BOYS' ORGANIZATIONS ORIGINATED BY BOYS

BROWNE, T. J. "Boys' Gangs." *Association Outlook*. February, 1899.

CULIN, S. "Street Games of Brooklyn." *Journal of American Folk-Lore*. Vol. IV. 1891.

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RIIS, JACOB A. "How the Other Half Lives," and "A Ten Years' War." New York. 1892 and 1900.

SHELDON, HENRY D. "The Institutional Activities of American Children." Reprint from *American Journal of Psychology*. Vol. IX. No. 4. 1899.

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MEAD, GEORGE W. "Modern Methods of Church Work." New York. 1897.

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ON PLAY AND GAMES

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BLOUNT, H. M. "The Sphere of the Play-ground." *Journal of Pedagogy*. June, 1900.

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CHESLEY, A. M. "Manual of Gymnasium Games." New York, 1901.

CROSWELL, T. R. "Amusements of Worcester School Children." *Pedagogical Seminary*. Vol. VI. 1899.

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— — "Play in Physical Training." Address before the National Education Association. 1898.

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NEWELL, W. W. "Games and Songs of American Children." New York. 1884.

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Graded and Annotated Catalogue of Books in the Carnegie Library of Pittsburg for the Public Schools, 1900. The fullest list.

Books for Boys and Girls, compiled by Caroline M. Hewins, Hartford, 1897. The best short list.

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ADLER, FELIX. "Moral Education." New York. 1896.

BLAKESLEE, E. "The Natural Line of Advance in Sunday School Lessons." *Biblical World*. January, 1902.

BROWN, MARIANNA C. "Sunday School Movements in America." Chicago. 1901.

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ELLIS, A. C. "Sunday-School Work and Bible Study in the Light of Modern Pedagogy." *Pedagogical Seminary*. Vol. IV. No. 3. 1896. Contains the best bibliography of religious pedagogy up to that date.

FITCH, SIR JOSHUA. "Educational Aims and Methods." London, 1900.

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WALKER, FRANCIS A. "Discussions in Education." (Articles on Industrial Training, pp. 123-206, written 1884-87). New York. 1899.

WINCHESTER, B. S. "A Working Hypothesis for Religious Instruction." *Biblical World*. September, 1901.

"Religious Methods With Boys:" a symposium. *How to Help Boys*. Vol. I. No. 5. 1901.

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"Principles of Religious Education," by several writers. A strong series of practical papers. New York. 1900.

"The Sunday-School Outlook." New York. 1902.

"The Boy and the Home," by F. G. Peabody, Samuel W. Dike, Jacob A. Riis, Endicott Peabody and others. *How to Help Boys*. Vol. II. No. 1. January, 1902.

A READING COURSE ON THE BOY PROBLEM

A bibliography of such a subject as this is an exasperation to the ordinary reader, because some of the most valuable matter referred to is in expensive books and technical publications. A few practical suggestions are often called for, and are hereby given.

The first book to read on child study as related to boy life, pending the appearance of Dr. Hall's long-awaited book on "Adolescence," is "The Child," by Chamberlain, (\$1.50), which is a digest of the whole subject, a book which cannot be read hastily, but which is a mine of information. Concerning the applications of the facts of boy life to religious nurture, the most popular books are those of Coe and Starbuck. Coe's (\$1.00) is the better book; it contains about all of Starbuck and much more.

As soon as one wishes to go any deeper into the matter or to take up any special topic thoroughly, the files of the *Pedagogical Seminary*, the great scholarly journal of adolescence, must be studied. The only way to do this is to go to a large library, as the magazine is expensive and some of the early numbers are out of print. Those who desire President Hall's matured opinions upon the matter of religious instruction will, however, send for the number for December, 1901.

One purpose of our own study has been not only to discuss the philosophy and work with boys, but also to condense this scattered material in handy form. The best handbook of mass clubs is Mr. Lincoln Brown's, "The Ideal Boys' Club," (10 cts.). The tenth report of the Good Will Club of Hartford (illustrated) gives the most vivid idea of the working of such a club. The boys' clubs of the social settlement type are best studied in the current number of "The Commons" (50 cts. a year). McKinney's is the best brief manual of religious pedagogy, (40 cts.). "How to Help Boys" is a magazine which plans to take up the entire field of work with boys as well as current special movements. The back numbers sell at 25 cts. to \$1 each. The subscription price is \$1.00 a year.

All these may be secured of the publishers of this volume.

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